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TOWARDS COOPERATIVE EVANGELISM

TENTH MEETING OF NATIONAL CHRISTIAN COUNCIL

EDITORIAL

Attendance The keynote of the tenth meeting of the National Christian Council of China (Shanghai, April 25 to May 2, 1935) was "Towards Enlarged Cooperative Evangelism". One hundred and twelve were present of whom eighty-seven were official delegates, only nine of these being coopted. The number of women delegates fell to a record low, there being only eight. To the urgent need of enlargement at this point the Council drew attention by resolution. It also elected Dr. Yi-fang Wu, President of Ginling College, as Chairman for the ensuing biennium. The delegates came from fourteen provinces and represented nine national organizations and fourteen church bodies, the membership of which comprises in turn fifty-eight percent of the membership of the entire China Protestant Church. Sixty-five percent of the delegates represented church bodies and about thirty-five percent national organizations. The majority were Chinese. Thus the meeting was truly representative of a large proportion of the Christian Movement in China. About one-third of the delegates were present for the first time. The National Christian Council of Japan sent two fraternal delegates and the National Christian Council of the Philippine Islands one.

Mood of the Council

The keynote of the meeting was struck by Dr. John R. Mott in a series of six addresses on "Christian Cooperation," which were comprehensive, inspiring and timely. Dr. Mott outlined the history of the cooperative movement, the dangers confronting it and the urgent necessity of carrying it forward in order that the Christian forces in China might meet their modern challenges. These addresses fitted the purpose of the "Commission on Program and Cooperation" as appointed at the last meeting. Together they set the mood of this meeting. In contrast to similar meetings in the past passionate advocacy of cherished positions of thought or group assertiveness was absent. In general the discussions though earnest were somewhat restrained. As a whole this Council meeting was more conscious of the tasks challenge it than of the conservation of inherited values or programs. An offensive search for a new strategy marked its thinking. The mind of the Council has been welded into one determination to find a better cooperative strategy for the meeting of common Christian tasks. It was forward-looking. Discussion there was aplenty. But this was aimed at the defining and clarification of the status of the Christian Movement and the proposals for advance that were made in reports. The Council was in a searching and scrutinizing mood. This was turned mainly on the organization of the Christian Movement as concerned with cooperative activity and looked toward enlarging the latter. Problems were studied in terms of China-centric resources and agencies. No time was spent in denouncing environmental evils but much time was spent in digging into the subsoil of the weaknesses of the Christian Movement. Self-examination was prominent. Though seeking for enlarged cooperation the Council did not look on cooperation as an end in itself but as a means to enlarged cooperative service. Its main achievement, therefore, was the strengthening of the bonds of Christian cooperation in China. The experiences of the China Continuation Committee and the National Christian Council have brought to birth a dynamic consciousness of the possibilities of Christian cooperative service.

Weaknesses of Christian Movement

In a session called "Sharing of Concerns" some of the prominent weaknesses of the China Protestant Movement were frankly brought out. Evangelistic effort in China, it was noted, tends in all too many cases to be hyper-emotionalistic and does not display, in the large, a sufficient comprehensiveness of objective. There is, also, a tendency to separatism that calls for attention. Naturally the need of more restraint in evangelism and the necessity of relating it more to the whole of life's needs were emphasized. The recrudescence of Chinese interest in her old culture disclosed the inadequacy of existing Christian plans to take advantage of it. That Christian schools are now largely supported by outside interests raises issues for the purpose of the former all too little studied as yet. The emphasis of the church on the place of women therein is woefully inadequate. That such a large proportion of Protestants are still not related to the N.C.C. gives ground for careful thought. In the production of

literature the Christian Movement is still too far behind its opportunities. The relation of the Church to the now discredited economic system is not clear. The Church is still behind its opportunities as regards rural reconstruction. The diminishing leadership of the church and the inadequacy of its appeal to and plans for the service of youth easily took first place.

Opportunities for service by the Church are enlarging on every hand. But the numerical and educational strength of the ministry is diminishing, though there is some improvement in training from the bottom upward. The problem is distressingly acute in connection with rural work. "How shall we", said one delegate, "get the right men into the ministry?" The gist of the study of this situation that has been made is given elsewhere in an article on "Church and Ministry." This shows that while the Church and Christian institutions have grown numerically the ministry has diminished. A startling situation! Not only does educated youth not enter the ministry it does not turn much toward the church either. In general the church does not know how to put youth to work when they enter its ranks. Yet the need for a cultured and trained Christian leadership was never greater. These weaknesses imperil tremendously the future of the organized church. In general both its membership and leadership tend to age. Under such conditions it cannot go forward. These gaps must be filled or the organized church will become only the rear guard of the Christian Movement. This frank facing of weaknesses does not imply any defeatist attitude towards the Christian mission in China. Determination to correct them was a prominent feature.

It may be well to mention at this point that the National Christian Council also faces its own problem of the securing of leadership. Dr. C. Y. Cheng, the General Secretary, resigned early in the past biennium. His place has not yet been filled. Dr. Y. Y. Tsu served as a secretary for a year and then went to St. John's University. Mr. Fu-liang Chang, Rural Secretary, has resigned to devote his time to the welfare work of the National Economic Council in Kiangsi. Mr. T. H. Sun, another secretary, has resigned to devote himself to editing the *Christian Farmer*. Rev. E. C. Lobentine, who has been a secretary of the China Continuation Committee and the National Christian Council for twenty-two years and is the senior secretary in length of service, has also resigned and is leaving China in June. This strain on its staff comes at a time when the opportunities for service by the Council are greater than ever before. It adds emphasis to the urgent need for qualified leadership.

Towards Cooperative Efficiency To meet the above and other situations the Council developed an enlarged and improved cooperative strategy. This was, indeed, its main achievement. Two organizations hitherto working somewhat apart from the Council were, with their own consent, brought into close cooperative relationship with it. These are the China Christian Educational Association and the Council on Medical Missions of the Chinese Medical Association. Both organizations, while exercising

general autonomy, will hereafter function as Commissions of the National Christian Council. The secretary of each Commission will be invited to serve on the staff of the N.C.C. and their budgets will be set forth conjointly. The centrifugal tendency of Christian organizations apparent during the last quarter of a century or thereabout has now changed into a centripetal one. The leadership heading up in these organizations will think and plan together. That will work toward a more united program. Such Christian forces as exist will be welded closer together. That provides an encouraging outlook.

The Council realized, too, that the implementing of its plans in and through the churches has been inadequate. The work of Council members has not been as efficient as it might be. So a new commission was appointed. This is the "Commission on the Life and Work of the Churches." Its membership will be comprised of church-appointed members of the Council, primarily administrators. Its purpose is to link the Council and the churches closer together. In other words, since the Council is now truly and mainly representative of the churches it is desirous that its thinking and planning shall be more directly representative of and influential *within* the churches. This and the two commissions mentioned in the preceding paragraph are to be looked on as experiments during the next biennium.

The weakness of the Church as regards its appeal and plans for youth has already been pointed out. One aspect of this situation is brought out in the article on "Why I Have Not Become a Christian" by a youth the Church has sought to win. In general the Church is doing little to face up to and solve its youth problem, though there are exceptions. Yet there are numerous agencies working in this field. The Council did not go so far as to recommend that these agencies be closer knit in actual organization, though the need therefor was decidedly realized. It was, however, recommended that within about a year representatives of these youth agencies should be brought together in a "national consultation" which should seek for more cooperation in this important field, some said the most important. The churches, too, were urged to organize a forward movement in the setting up of many more youth departments and secretaries. Undoubtedly if the problems of the relation of youth to the Church is to be met more cooperative thinking and planning in connection therewith is essential. This the Council felt strongly.

Back of all the above though not put into a definite resolution was the conviction that the Council must bind the churches and the Christian auxiliary agencies closer together with a view to strengthening the position and work of the whole Christian Movement. The day of "piece-meal cooperation" is past. If we do not go forward cooperatively we shall slip backward. The actions taken in this connection are not as spectacular as some taken in earlier meetings; and though they must of necessity move forward slowly they promise renewed strength for the Christian Movement in China. Since it is the organized church that is falling behind at the present

time it is essential that all the agencies related thereto concentrate attention on their mutual responsibilities. All these agencies are parts of the evangel of the church as a whole. They must work together more to make Christianity in China both more "visible and audible." Viewed in the large the Christian program in China is a comprehensive one. But it tends to move in two sections. The time has come to bind the Church and its agencies together in an enlarged realization of and effort toward their common goal. This is a new and most significant point of departure for the future. It puts the strategy of cooperative evangelism in the forefront.

Special Projects After reviewing the contribution made by the Five Year Movement the Council urged that the activities initiated thereby be continued. The churches were urged, also, to assist in every way possible in the present anti-narcotic campaign being carried on by the Government. The need of suitable material going into school text-books was emphasized. Churches were advised, too, to ascertain whether any of their members are addicts or traffickers in narcotics with a view to helping them and keeping the skirts of the church clean. There was earnest discussion of the enlarged meeting of the International Missionary Council which it is proposed to hold in 1938 in either China, Japan or India. Many reasons were advanced by the delegates for China as the location. The question will be settled in the Fall of 1935. Leading Christian institutions were urged to aid the Lichwan project of the Kiangsu Christian Rural Service Union in securing the leadership needed therein. The Rural Life Department of the N.C.C. will likewise assist in meeting this pressing need for personnel. The importance of this recommendation is seen in the statement made by one delegate that "Lichwan represents Christianity in China".

Leadership Objectives Plans to correct the lack in Christian leadership loomed large in this Council meeting. One report stated that "A large number of educated and talented Christian men and women in secular occupations and even in Christian organizations, have never caught the vision of the service they might render within the Church". To sit through such a meeting of the Council as this is to realize that there are creative thinkers serving in Christian ranks. All too frequently, however, the tendency is for such leaders to turn from service in and through the Church. Yet more of them are desperately needed! Two aspects of this situation were dealt with in reports adopted by the Council; first, voluntary leaders; second, the rural ministry. It was urged that education for voluntary workers should be distinct from and better than that of ordinary adult religious education for all church members. This training, however, should be given in the "home environment" and not in a school. The Council showed a strong conviction on this point. The training should be done under supervision of a pastor in charge of a district. This pastor should, indeed, find and enlist as well as train these voluntary workers. Dr. Weigle suggested that the phrase "Training for Service" would be more suitable than the old one, "Training for Leadership."

In connection with village churches the necessity of fellowship being set up *within* the villages was emphasized. In each large district a service team of specialized supervisors is to operate. The Council voted against merely "cheap ministers" and decided that candidates for the ministry should have at least a senior middle school education followed by four years of special training. Closer cooperation between the churches and seminaries was suggested as indispensable.

As to the support of these ministers the following action was taken. "A group of village Christian units in a natural community of villages, or larger rural area, would form a *parish* or pastoral district. A parish of several villages and of several hundred members should be self-supporting, with a salaried pastor and women worker giving full-time service." This combination of supervised voluntary workers and district pastors presents a somewhat new approach to an old problem. While in discussion the question of the relation of the stipend of the district minister to the average income of his supporters was raised it was not thought through to a conclusion. The point needs further attention. The Rural Life Committee of the N.C.C. was urged to appoint a rural secretary and to make, during the next biennium, a study of the rural church situation. Steps to foster closer cooperation between city and rural groups of Christians were also recommended.

Enlarged Opportunities Not only was attention in this Council meeting centered on increasing the cooperative relationship between the Christian agencies themselves it was noted also that openings for cooperation between non-church and community forces are rapidly increasing. This was brought out particularly in the address given by Dr. Edward H. Hume on "Christian Medicine in the New Day in China" which is published in this issue. Looking further afield we note a desire in many places for cooperation between governmental and community forces with the Christian Movement. In this regard the N.C.C. faces an era full of promise. While this interest centers in the emerging efforts of Christians to participate in reconstructive projects it opens the way for a demonstration of the Christian dynamic on a wider scale than ever before. That in its thinking the N.C.C. has become more China-centric and is bent on welding its forces together for a more concerted attack on its task means that the Christian forces are preparing to approach these larger opportunities in the only way that promises an adequate use of them. The next biennium of the Council will see increased emphasis on life-wide and cooperative evangelism. In this meeting the Council got a clearer understanding of some of the besetting weaknesses of the Christian Movement and a stronger grasp on its own possibilities of cooperative advance. If the plans as set forth are carried out the Council will stand out more than ever as the guide of Christian cooperative planning and service in China. Certainly it faces a stimulating call to a forward movement.

Methods in Evangelism*

DOROTHY RUTHERFURD

IN considering the subject of "Methods in Evangelism," it is essential that we first of all be quite clear as to what we mean by the term "evangelism." What is this evangelism that we hear so much about?

Evangelism is simply what the word itself expresses, the spread of the Evangel, the good news of the love of God in Christ, to those who have never heard it; and also to those who, although they may have heard it, have never till now really accepted it as something vital to their lives.

For us, it is simply the bringing of this modern, chaotic world of Manchuria, with all its obvious need, to Christ, that He may supply that need with the riches of His grace. Evangelism is the bringing of the power of God, in all its fulness, into the lives of men and women. It is the carrying on of the work of Christ Himself, the bringing in of the Kingdom of God which He established upon earth.

It is our witness to Christ in the world, our service for Him; the work of drawing others into the fellowship of the Church, which is His body here upon earth. This, and nothing less, is the true meaning of evangelism. And this is the work in which we are all of us engaged, no matter to what particular task in the mission we may be devoting our service.

When a man or a woman or a village or a district is truly evangelized, there follow in the individual and in the social life all those phenomena which since the first century have been variously spoken of by successive generations in terms best suited to the particular thought and psychological expression of their own age—new birth, conversion, salvation, life-changing, consecration, service, and the rest—all those manifestations of the Spirit which are summed up in the phrase "the life that is in Christ Jesus," with all that phrase involves of regeneration and power.

This, then, is the meaning of Evangelism. What is its scope? Its scope, as someone has truly said, is "the redemption of the whole of life." That is why there are included in the missionary work of the Church the hospital, the medical college, and the school, as well as the preaching chapel and the theological hall. With the weapons of this warfare, all the enemies of mankind, whether sin, ignorance, disease, or degrading poverty, are fought by the evangelist.

It was said with truth, in the Report of the National Christian Council's Commission on Evangelism, published two years ago, that "the methods of Evangelism are co-extensive with life itself."

In the early years of missionary effort and enterprise, the direct preaching of the word necessarily held a large place in the work of every missionary. Although medical work, teaching, and preach-

*Address given at Manchurian Conference, January, 1935.

ing were all included in the larger missionary endeavor of the Church, yet the conception which took hold most firmly upon the imagination of the man and woman in the pew, in the homeland, was that of the direct and simple teaching of the Gospel.

We find traces of this simple conception of what is involved in the work of evangelizing non-Christian peoples still lingering in the most unexpected places. Within our own missionary company we even find it rearing its head, in the distinctions we are apt to draw between the objects of the various forms of work we undertake, as though some were evangelistic, and some, on the other hand, were "serving the Church," or "serving humanity," through "social service;" as though it were possible to separate these things, in our endeavour to do the will of God in this land.

In the early years of last century, the foreign missionary existed in the popular western mind simply as a man or woman who *preached* to the heathen. The traditional picture of a missionary is undoubtedly that of a minister in a clerical hat and a black coat with tails, sitting under a palm tree, Bible in hand, instructing a circle of naked savages, the savager the better, and preferably of some cannibal tribe in Africa.

Those simple nursery jingles with which we were all familiar in our childish days emphasize this idea:—

"If I were a Cassowary, On the shores of Timbuctoo,

I would EAT a mission-ARY, Hat and coat and hymnbook too."

Picture that hat, obviously a round, black, clerical hat; that coat, obviously of the classical cut, with tails; that hymnbook, obviously full of hymns translated by the missionary himself, with infinite labor, from his own British hymnbook, into the tongue of Timbuctoo, and set to the old, familiar tunes of his boyhood's days. Above him waves the palm tree, and around him sit his dark-skinned hearers, doing their patient best to subdue their thoughts and their voices to the strange, exotic thing that is required of them.

The result is inevitable. And the sudden tragedy shadowed forth in this rhyme teaches us a lesson in evangelistic methods that are to be avoided.

From this too simple conception of the missionary's work, the pendulum has now swung, in reaction, to that complexity, and one might almost say confusion of thought, which expresses itself in the ultra-modern attitude that endeavors to place the evangelization of non-Christians in a compartment by itself, and to make it purely and solely the work of the native Church, rather than the concern of the missionary.

This attitude would lead us to try to divorce the idea of bringing the heathen world around us into the Kingdom from the work of serving and upbuilding the Chinese Church, and to keep the two things entirely separate; as though one were to try to separate life from action, thought from expression, or even breath itself from life.

It is essential that we should realize that these two things cannot be thus separated, and that in so far as we serve the Church, we are helping to bring the non-Christian world into her fold, by the very action of the strength our service gives her. We must all recognize the fact that in exact proportion as the life of the Church is strengthened and upbuilt, so her influence on the life of the society that surrounds her is made more telling, deep, and vital.

Those who, through lack of thinking the thing through, separate the ideas of service and of evangelism, would almost lead us to believe that the present-day missionary motive of service to the Church is something entirely new, and different in quality from that motive which sent David Livingstone or Hudson Taylor forth to convert the heathen. This idea of a *change of motive* cannot be too strongly deprecated. What has really occurred is a change of emphasis in method.

What, after all, is our motive, and what our method today? As a matter of simple fact, our motive is exactly the same as that of the older missionaries, as that, even, of the first missionaries, in so far as we are Christ's messengers to this non-Christian land, and know ourselves to be consecrated to the work of helping to bring this people into His Kingdom.

The ultimate missionary motive has in no way altered from what it was when it moved the heart of Peter in Galilee, that early morning long ago. Our motive is gratitude, obedience, and love to Christ; and our aim is the bringing of those other sheep of His, here in this land, into the fold of the Good Shepherd.

What has changed, and what will change again, is our thought of what actually constitutes the extremity of their need of salvation; and our conception of the methods by which we can best seek them, in the wilderness whither they have wandered.

To come down to practical issues, as to how we can best carry out our work of evangelism, the foundational question upon which all our work depends is our own personal experience of God, an experience which we desire, through all the machinery of our work, to convey to others.

The most vital thing of all, more vital than our classification of those among whom we work into city and country groups, children and adolescents and grown-ups, illiterates and ordinary church members and the student class, those from Christian homes, nurtured in the faith, and those who have become believers late in life; more important than our applying special methods in our work to each of these groups, and supplementing it with posters and literature, with music and lantern lectures, with Bible school teaching and training, as they are able to receive it; more important than all that is just this one thing—what we ourselves have received of God, and can communicate to them; what we are, in our spiritual life.

Our own personal, living experience of God is what counts, and it goes forth from us without words, to those about us. In so

far as they see Him in us, in our work, our actions, our attitude to the thousand and one problems of our daily living among them, so is our influence here definitely for good or for evil, a light to lead them to God, or a stumbling block in their pathway to Him.

More than the need for efficient method is the absolute need of each one of us for personal consecration; the need for utter dependence upon God Himself, that He may "guard the first springs of our thought," and be the Way and End in all we do.

And here let me say a word about our prayer life. We are all temperamentally different, and no matter how deep a concern may actuate us, let us be careful lest we in any way impose our own private methods of prayer upon colleagues, Chinese or foreign, as though these methods alone were effective. We may recommend them; remembering that "the most effective method of persuasion is that which the still, small Voice confirms." But each must decide for himself and herself. Let it suffice that each of us has communion with God, in his and her own way, as the foundation of our peace, and the well-spring of our life.

Criticism of one another's methods of finding God, and of leading others to Him, can find no place in a community such as ours. If God be truly with us, each one, that is all that matters. Our fellowship with one another, and our co-operation in His work, follow as natural corollaries.

It is not our opinions, nor anybody else's opinions, upon this vexed question or on that, which matter most. It is our experience of God, expressed in the faithfulness of our lives.

When we ourselves are farthest from God, and are not dwelling in Him, nor allowing Him to dwell in us, then it is that our opinions on religious questions of a controversial nature, and other people's differences from us in opinion and in method, seem overwhelmingly and terrifyingly important. But when the wisdom of God, His power, His holiness, justice, goodness, and truth, His glory and His love, fill our hearts and permeate all our thought, we have fellowship one with another, and sinners are converted unto Him.

Turning now to the discussion of actual practical "Methods in Evangelism," we ask ourselves "How, as a matter of fact, are people attracted to Christ, here in this non-Christian land?"

The first great method is by the Christian nurture of the young, in day schools and colleges, in Sunday schools, and in the home.

Those who in childhood learn the truths of Christianity, and are so taught that from the dawn of intelligence their thoughts are saturated with its doctrines, cannot fail to be a leaven for society, and we see in the next generation the results of this development of a Christian conscience, going out from the individual to his environment.

The growth of this form of Christian influence is, of necessity, slow, as a child's growth to maturity is slow. But those who are

wise do not look for harvest in seed time, and are content to sow in the sowing season, and wait God's time for results.

It is an undoubted fact that work among children and young people is one of the most powerful agencies the Christian Church possesses. As Stanley Jones said, on his visit to Moukden in 1933, "Whatever ideas you instil into the mind of the child, they determine the color of the thought of the next generation."

The Roman Catholic Church, as we all know, lays tremendous stress upon the importance of work among children. Albert Gervais, in a recently published book, puts these words into the mouth of a Roman Catholic priest in Central China: "We impose one rule upon our converts to which we do not allow a single exception, a single compromise: we have full charge of the education of their children."

"Then, do you get good Christians from that generation?"

"Good and bad. The results are very middling. But they, too, have to give us their children. And I can assure you that out of the third lot we make good Christians, capable of dying for their God and their faith."

This statement has, of course, features which we do not like. But it emphasizes one fact, the truth of which we must all recognize, the fact that the religious nurture of the child is of extreme importance in our work of evangelizing the Chinese people.

The second great method of evangelism, to which our thoughts naturally turn as being vital to the advance of the Church in any land, is that of personal evangelistic work, carried on not merely by the professional evangelist, but by the "voluntary worker", in which disguise we recognise the ordinary, active church member, here in Manchuria. Inquirers must be patiently trained to realize that to be a Christian means to witness for Christ, and that it is the duty of every church member to carry the Gospel message to friend and neighbour.

It is here, in voluntary evangelism such as this, that the one hope of evangelizing this land lies. "In the early days of the Church," says the Report of the N.C.C. Commission, "Every Christian was an evangelist, and we must get back to this simplicity."

This is the *only hope* for the Church, which without it remains bound in shallows and in miseries, having lost that vision of Christ and of His salvation which lends passion and joy, "courage and delight," to the impulse of our service.

This truth is already recognised in many parts of our Manchurian field today. The success of the two months' Short Term Bible School recently held in Moukden is a proof of the stress laid upon it, and the suggestions in the air for the provision of Central Bible Institutes here and there throughout Manchuria, also have this as their root idea. So have the women's schools, with their courses of definite training for voluntary work, and the Bible schools, sometimes of only one week's duration, sometimes with a longer course

of instruction, which are so frequently organized by local leaders in our various circuits.

In the Moukden district, to take a concrete example, we see this, the most natural and hopeful of all methods of evangelism, at work in many places. Its results are especially apparent in such places as Ch'ang T'an and Chian Chin Chai, where the church members, men and women, have realized that the spread of the Gospel in their neighbourhood is their special responsibility, and have banded themselves together into visiting groups, reminiscent of Wesley's preaching bands, that go from house to house in their own villages with their message, and visit, too, the villages round about them, holding regular worship services for the Christians and evangelistic campaigns among the non-Christians there.

Mr. Kao Kuang Ta, one of the secretaries of our Synod recently paid a visit to Fakumen, and came back full of praise for the enterprise of the church people there, who in their evangelistic efforts have made use of the method of the Salvation Army Band—the Chinese version, in fact, of the ancient harmony of cornet, flute, harp, sacbut, psaltery, dulcimer, and all manner of music, to make a joyful noise unto the Lord. Mr. Kao holds that one great benefit of this method, apart from its peculiar power of attracting Chinese listeners, is the scope it provides for the service of the young, and especially the adolescent, men in the church, who, as performers in the band, find a definite outlet for their enthusiasm, and may be led on from this to fuller service of the Church.

As regards the actual upbuilding of the Church itself, and the fitting of its members to take part in the work of evangelism, self-help once again shows results of incalculable value. In one of the villages near Moukden there was last summer organized and conducted by the local Chinese themselves a month's school for women members, where ordinary school subjects were taught as well as daily Scripture lessons, and worship services held morning and evening. The school, which proved of the utmost benefit to the life and spirit of the Church, was both initiated and taught entirely by the local evangelists and a staff of voluntary helpers recruited from among the better educated of the church members themselves.

The homes of the members have been the first places to show the results of this active evangelical spirit that has arisen in the Church, and in some of these homes family worship, and the singing of grace at meals by the children, give obvious outward evidence of the change that has come over the corporate family life.

For the deepening of spiritual life among the members of the evangelistic staff, few things are more valuable than retreats, shared by Chinese and foreign colleagues alike. There the little group of fellow-workers meet for a few days of quiet fellowship, discussion, study, and recollection, and the results manifest themselves in mutual understanding and friendship, as well as in spiritual refreshing, with a resultant increase of enthusiasm for the work.

The method of the Round Table Conference advocated by Stanley Jones as an evangelistic method among better educated people has been used occasionally in our district during the past year, but it has generally resolved itself into a sort of "testimony meeting" among the church members themselves, rather than retaining its original form and purpose.

I myself have held only two such Round Table meetings, both with Christian women. In the first case the results were disappointing, for the village women were either unaccustomed to speak of their spiritual experience, or for some other reason had very little to say. In the other case, however, with young Christian workers in the city, we found this exchange of experience of real value.

Stanley Jones himself used this method with educated non-Christians, on his visit to Moukden two years ago. I was present at the Round Table Meeting he conducted on that occasion.

There were twenty-eight Chinese present, of whom fourteen were Christian and fourteen non-Christian. Stanley Jones explained the purpose of the gathering to be "the sharing of our experience of religion," and then asked those present, in turn, to express in a few words what religion really meant to them personally. "Or," he said, "Perhaps you are living without religion. Then tell us how *that* works."

The members of the meeting were startled at first, as they had not expected this. But when they began to speak, as each one was definitely asked to do in turn, the results were revealing. In order to answer, one had to get right down to the very heart of one's spiritual life, and ask oneself "What *does* religion ultimately mean in my life? What would life be, without it?"

Whether one happened to be a Christian, Buddhist, or agnostic, one got to the root of one's religious thought, or the lack of it. This is an *awakening* method, when it is used with non-Christians making people realise their need of God. Among Christians it resolves itself, as we have found, into a form of "testimony meeting," with a helpfulness of its own in strengthening the spiritual life.

The "Methods of Evangelism" are co-extensive with life itself." Whatever methods we employ, and in whatever part of the work we are engaged, we rely always upon the Power that is in the message of the Gospel, and are strengthened and inspired and kept in peace by the presence of Christ Himself, whose work it is.

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"This Incessant! Preaching!"

HOPE MONCRIEFF.

THE preacher, both foreign and Chinese, has come in for a certain amount of criticism in recent days. The *obiter dicta* of critics leave the impression that they think preaching is overdone and that it might now quite well be left to the Chinese. They evidently are of the opinion that the foreigner's contribution to the work of preaching the Gospel in China, is coming to an end.

It has been pointed out that, in the findings of the "Laymen", there is a positive "preaching phobia" and Pearl Buck, in her discussion of their report says:—

"But above all let the spread of the spirit of Christ be rather by mode of life than preaching. I am weary unto death with this incessant preaching. It deadens all thought, it confuses all issues, it is producing in our Chinese Church a horde of hypocrites and in our theological seminaries a body of Chinese ministers which makes one despair for the future. Let us cease our talk for a time and cut off our talkers and try to express our religion in terms of living service."*

What one chiefly regrets about criticisms of this kind is the wrong impression they are likely to make. Many feel that the "Laymen" were not qualified to pass judgement on the value of preaching and it would be enlightening to know from what sources they derived the information on which their conclusions were based. As for the gifted Pearl Buck, absolutely unrivalled in her own line and one who, by her writings has done a great service to the cause of missions, one wonders what kind of a mission world she must have lived in, to lead to an outburst like this.

I have now been engaged in "incessant" preaching in China for more than thirty years. At present I am preaching "incessantly" i.e. almost every night, as one of a small evangelistic band. We are working in a district with a teeming population and, so far as preaching and the spread of Christianity are concerned, it might almost be called virgin soil. When, I read over criticisms like this, therefore, they leave me gasping with astonishment. Our feeling is at present, that we would like to see work of this kind multiplied a hundred times. "Oh, for a thousand prophets to go forth and preach the message that God has sent to us through the Divine Saviour of mankind!"

The second line of criticism does not, however, lay so much stress on the *amount* of preaching, as on the foreigners' place in this department of work. Here, we are told by some, that the day of the foreigner has either passed or is very nearly done. Preaching, they say, can now well be handed over to the Chinese Church. All I would say with regard to this criticism is, that it will be quite time enough to deal with it seriously, when we know the qualifications of the critics. If they, themselves, have been engaged in preaching for more than twenty years and, after such a long experience, are prepared to say that they think the day is coming soon when the foreign preacher may be dispensed with, then they are at least entitled to be listened to with respect.

So far, I have not met critics with such qualifications. Personally, I would say that there is no department of work in which the cooperation of the foreign ministerial missionary is more urgently needed than in the great task of preaching the Gospel. And if our

*The *Christian Century*, Nov. 23rd. 1932.

efforts, so far, have only produced a "horde of hypocrites.....and a body of Chinese ministers which makes one despair for the future," it would be a most inopportune time to carry out any policy of "handing over." Rather would it be a time to redouble our efforts and press on towards the future. Happily, our experience has not been one such as our gifted authoress describes. The South Fukien Church is probably the oldest indigenous church in China. There are forty-four ordained ministers and one hundred and forty-eight preachers and a Christian community of perhaps twenty thousand members and adherents; and yet, after eighty years of solid and continuous work, there are not more than twenty-five Christians out of every ten thousand of the population. Many of the pastors and preachers have attained a high level of preaching efficiency but, the rank and file are as much in need of the help and guidance and cooperation of the foreign preaching missionary as ever they were before. This, also, is the verdict of all the best and wisest pastors in the church, which is urgently pressing the home board to send out more. It is not my purpose to enter into any elaborate apology for the foreign preaching missionary; but rather to call attention to the fact that some of these irresponsible statements, which seem of late to have had undue prominence, by no means represent the views of a great body of the missionary public.

In an able and thought-provoking article by Latourette on "Reorientation of Missionary Policy", he shows how the relationship of schools and hospitals and educational and medical missionaries, not only in China but over the whole world, is passing through a period of change. He sees a time when, in young and rising Christian communities, other institutions and activities, differing from those through which the missionary impulse has traditionally expressed its redemptive purpose, will become more prominent. One notes with satisfaction one of his main conclusions. "We shall need to give more attention to evangelism," he says, "not so much to extending methods now in use, but to fresh study of what is meant by Christian evangelism for our day, and fresh efforts and methods of bringing the Gospel to our contemporaries. A method does not necessarily stand condemned because it is old, but mere age should not be allowed to attest its validity".*

Honourable as the place is that I give to the preaching missionary and jealous as I am for his divine and spiritual calling, I do not believe that preaching is the only method of establishing the Kingdom of God. In a reconstructed mission centre, many other forms of work will surely take a prominent place. Let me merely mention one as an example. In the homelands a beginning has been made in using the cinema as an evangelistic agency. The whole subject is dealt with in an excellent little book published by the R.T.S. in London, entitled "The Cinema for Christ." Has not the time come in China when we ought to be considering how we can use both the drama and the cinema as instruments of evangelism?

**International Review of Missions*, July, 1934.

Among a histrionically-minded people like the Chinese, Christian plays and films with moral and spiritual lessons may yet become a mighty power for good. Preaching might be combined with this kind of work, especially in villages, in a very effective way. Here, however, I can do nothing more than mention this as a possibility for the future and an example of one of the new methods that may be used.

I cannot, however, conceive any modern or reconstructed mission centre in which the foreign preaching missionary will not have a prominent place for a long time to come. He stands with his feet firm on a great spiritual need and in the way he has ministered to it in all ages and all lands. The preaching of the Gospel may be foolishness to the "Laymen" but, wherever it possesses the true qualities of preaching as one of the great practical arts, it will continue to be, as it has always been, the power of God unto salvation.

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Why I Have Not Become A Christian

Religious Psychology of a Chinese Student

LAST week when walking home from an Easter service the question was put to me, "Why do you not become a Christian?" This brought me to the point of once again thinking through my background which has led me so definitely away from organized Christian groups to a confused state of constant evaluation and effort to think things through in relation to all living.

For the sixteen years of my school life I lived in Christian foreign-managed schools. The first was Roman Catholic. There I learned to eat foreign food; to speak in a foreign language; to be trained in foreign etiquette; and to be told a foreigner's interpretation of a western Christian belief which would save the world—if practised.

From this school I went to an Episcopal school. There we were given Chinese food; and I had my first chance to study the Chinese language in a school room. During the years in this school I attended the regular school religious services (they were required); memorized long passages from the Bible in classes, and remember being asked on several occasions whether I would not like to join the church. I never thought seriously of what this meant. In fact, religion was of no significance at this time except for the special occasions on which the clergyman wore embroidered robes, or a visiting bishop led a service. I liked the chanting in church, and the music was sometimes lovely.

It was in middle school, the third school I attended, that my first direct contact came with Christian belief as introduced to me in a forceful way through class room organization. We grew to tolerate the teaching as something of a penalty for being admitted to the other more valuable courses in the school. The beginnings of church history, its growth in Europe, the saints of the church—all of these had no life in them, and yet we were required to listen daily to accounts of them.

One of the deepest impressions of these days which I recall was a discussion held between a group of us students, when one of the girls in the group said to me, "Your parents will go to hell. They have not been even baptized." This, I came to realize, was one of the characteristic attitudes of Christians. They knew; but in that knowledge they often smugly enclosed themselves, and left me and others out. From their height of sureness I would feel them peering down on me, then in a kind of solicitous way they would ask me to climb up on the wall with them. I never climbed.

At this time I faced a serious difficulty in my own family life which moved all surety away from me leaving me doubtful of everything and every person. I needed terribly to get at meanings and values of living. I failed. It was doubtless partially my fault, but I could not find the deep religious conviction for which I struggled so desperately. I tried to pray alone; I talked with some of my teachers. They were kind and patient; and often they asked me to be a member of the church. How could I? I could not pretend what was not real to me. They called it faith, but I did not know how to get faith.

I looked upon missionaries and missionary teachers as good people living their lives away from their own people. I felt that they had given up much. This was a challenge to me. Could I give up my country, my people, for the sake of an ideal? Yet, another question puzzled me. Why had they brought such a feeling of superiority with them. They never lived as we did, but always held to their foreign ways in much detail. I hated it when they would say to us "you Chinese," as though implying that we are of a lower racial and cultural group. I admired their American culture—movies, automobiles, big buildings and outward evidences of wealth. but never enough to adopt this Christian belief which I could not see had made their lives any finer than that of my fathers who were guided by one hundred generations of Confucian ethics.

From middle school I went to a mission college. In college I attended religious services—church, chapel, prayers. Sometimes the services were beautiful. When so, they satisfied me. I liked the quiet. At other times they seemed ordinary with empty words spoken by people whom I could not respect intellectually nor admire personally. Many times thoughtful teachers asked me why I was not a Christian, appending, "Do join the church." "Church" and "Christianity" became interchangeable words in my thinking. At the same time as I continued in my social science training I began to doubt the intellectual ability of many of these good Christians. Historically they could not answer my questions: psychologically their interpretations were not sound; sociologically they winced. Whenever I tried to reinterpret their teaching in words which I could understand, a hump appeared in their backs—and I withdrew within self. Would Christ have become angry if, in trying to understand Him, I doubted?

For the past two years I have been a teacher in a middle school, and I have come to know more intimately the lives of those Chris-

tians who have been my teachers. Now, although I am more challenged by Christianity and its beliefs than ever in my sixteen years of schooling, I am also less certain about the place of the foreigner in interpreting this belief to my people.

When I went to this middle school to teach, I brought idealism, and a little hope that I might make a contribution through teaching. On entering the school I found my room in a small unheated dormitory, old and badly built. I shared my room with another young teacher whose personal habits of life were vastly different from my own. Because we were "both Chinese," and "the Chinese are used to living together in crowded quarters," we were placed together. "They do not mind," is the generalization often made of this solution of crowded living quarters used for the Chinese faculty members in schools which were not planned to accomodate us. We ate in a student dormitory and had no other attention than that given the students. Meal were confused hours. When I spoke of this to a foreign member of the faculty she said smiling, "Yes, that is true. I could not bear it. But you, of course, are used to it." I should have enjoyed asking her to our home where the meals are not only served well, but with dignity also.

Shortly after the opening of the first term I was invited with my room-mate to attend a dinner given in the foreign faculty house. There were well-trained servants; the house was steam-heated; there were rugs and curtains and a piano. I went away unhappy. I felt hurt; but I could not explain why.

We had a Chinese principal, but we soon learned that she could do nothing except that approved by the foreigners. In faculty meetings, (conducted in English in spite of the fact that several of our younger faculty did not understand English) the Chinese faculty never spoke. Mention was often made of "the money sent by the board at home" to support our school, or money given by Mrs. So-and-so of.....who had been so "kind as to help our work here in China." Unspoken but implied were the words, "to this poor illiterate barbarous people." You will say I was becoming nationalistic and prejudiced. Would you blame me?

My first vacation came and since the distance from my home was great, I was invited by one of the teachers to go with her to the home of a missionary in the country. I had never lived in the country so I looked forward with great pleasure to this trip.

The home which we visited was the home of four foreign missionaries. All of them had been more than ten years in my country, and two of them over seventeen years. One of them assured me that she "loved the Chinese as well as my own people." Her manner indicated that this had been learned, and that she had conferred upon us a favor.

On the first day I spent in their home there was a neighbourhood wedding. They made paper flowers for the bride; one of them was asked to fit the ugly white ill-fitted veil to the bride who wore a bright pink rayon silk dress. They laughed among themselves

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about it, saying in English, which the bride did not understand, "How funny the Chinese are! Always copying us!" I hated this. I wanted to cry out against their words. Yet, I knew it was true. We have copied! If we play the "Battle Hymn of the Republic" as a wedding march and "K-K-K-Katy" as a funeral march it is amusing. On the other hand, these Christians are educators. Should they not understand, the processes of the cultural change that is taking place? If they care for my people, I should not always find them laughing behind their own door.

The four days which I spent in the home of the missionaries were days filled with awareness of differences. One day I stood upon the city wall and these words came to my mind.

"On the City Wall

"When Confucius stood upon the city wall
"A half a thousand years before the Nazarene
"He gazed upon a cultured race
"In dreams of pride and majesty.
"Today I stood upon the city wall
"And as I gazed upon the mud-caked huts—
"The people plodding through the streets
"In their blue and padded coats,
"I felt no proud exultancy,
"Nor dwelt in dreams of lucious glory.
"For
"I saw the spires of a Catholic church
"The cold disdain of Christian homes—
 "Proud homes of the white race
 "That teach of 'love' to my people;
 "A love that to the poor
 "Spells obedience to their teachers
 "Till they become servants to another
 "race
 "Grateful in their ignorance.
"So, dreams of glory for my land
"Grew faint within my mind,
"Out upon the city wall."

You will say I have not been fair. Perhaps I have not. But sixteen years of schooling, two years of teaching, and one vacation spent in a missionary's home have made me drop all thought of ever aligning myself with a Christian church. Christ has not failed me in the ideal. I seek to understand. But, the church with its western denominationalism, its petty theological differences, its foreign support, its foreigners in control of my people—these are things which I can never forget. And now I have come to wonder, "Did the foreigners give up their simple native homes in their own country to be kings in another country?" In my attitude I may be wrong, or my interpretation of my experiences may be biased, but this is as clearly as I can think it through.

Walking home from church with the foreign lady on Easter I could not explain this. I only told her that I could not understand Christianity because it had become confused to me as people live it.

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Voluntary Leadership

NETTIE M. SENDER

A FEW years ago missionary educational activities were at their height and every mission sought to advance its schools. The thinking now has changed from schools to village churches with voluntary leadership as the central theme. We find ourselves, therefore, with much work started on a large scale, but with few voluntary leaders and little money to continue a paid leadership. How can we turn the tide to a Chinese leadership and get them to be willing to work without the use of foreign money?

Each missionary out of his own experience is trying to solve the problem and I, with others, have my solution which I wish to present for consideration. The village folk live a more or less narrow life with a limited experience and practically no goal toward which they are striving. Have our message and our Christian activities really given them a vision of what a life in Jesus could be for them? Have they seen themselves functioning in an indigenous church as voluntary workers? If not, it is our fault. It becomes our message of love to make them see that vision and enthusiastically move forward toward such a goal. It, however, is comparatively a simple matter to see the need of giving them such a vision but to help them open their eyes and see for themselves is a problem. Having seen the vision ourselves we must help them to see it and to move forward in the new light. Just here is a second step in our problem. How can we make it?

Having worked toward this end now for a number of years I have less to say on the subject than formerly. With experience one's previous knowledge melts away and one's mouth becomes closed. But perhaps I can give a few helpful hints that seem to bear fruit in our field.

The hope of an indigenous church, which implies voluntary leadership is in the vision of such a church by the Chinese group. They must not wait for the missionary to lead out as if it belonged to him. We have made one requirement of all Chinese associates (women). Anyone working with us must take some responsibility, think, and do a little of the planning as we discuss and work together. They must also take charge at intervals in my absence. When we have opportunity they are required to tell all the mistakes and failures they have as well as the successes. At first they are reluctant to do this but when they see I mean to help them instead of criticize or dismiss them they gather courage to tell all or nearly all. One must train them to it. They must be permitted to make mistakes and be encouraged to share *all* their experiences with the missionary friend.

When they once get into the spirit of gaining, sharing, and evaluating facts and progress in one's leadership, I find them going forth with a new spirit and interest that takes them through difficulties and makes them see the work as their own. They become willing to endure and sacrifice for the cause which they gradually espouse as their own. The problem involved is to get them to espouse the indigenous church as their own. It takes patient direction which never loses sight of its goal even though one feels they ought to see a vision which they do not yet see.

In the pursuit of such a goal one is often encompassed both by friend and foe, all alike misunderstanding one's purpose, which understanding is not to be gained in a short time. One must stem the tide of active opposition and misunderstanding which will lessen as time progresses with intermittent rises of misunderstanding. One is called upon to become immune both to praise and blame in the project and convert both foreign and Chinese colleague, and you must *keep your goal clearly in sight* being able at all times to detect any departure from it—a very worthwhile and very hard thing to do. The seemingly clear vision you have will be dimmed or confused by another who does not see it.

The Chinese village people are not really as poor as they seem to be and we shall be drawn aside by thinking they are. Money is spent in a different way. They feel we are very rich because we choose to spend our money in a different way from them. We feel they are poor and spendthrift for the same reason. We must get more closely into village life and see the people's needs as the village people themselves see them. We are still too much on the outside border of their life to make any real contribution to it. We must know that the only voluntary leader they will accept is one of their number who is the natural leader of a natural group, a village, a group of villages, or a district. They seldom truly accept an outsider, either Chinese or foreign as the natural leader. The division we map out on paper may not be the division of which they as a group are conscious.

Their first thought is not the need of a church building or an organization of the group, both of which we feel are necessary for a church. They will first feel the growing spirit of a fellowship of mutual hopes and desires and where that exists there is the nucleus of a church. If we could spend more time working to give them the vision of a new force in their midst which will bring them an abundant life in its every phase we would not need to organize. They will continue to be listless with no real church life of their own until they quit seeing the church as a foreign organization and begin to see it as the source of an abundant life for themselves. This sounds very easy on paper and we will all say it is what we are aiming at or have attained, yet we still seem to feel they are so poor that we must help them financially.

I say the greatest help we can give is by giving ourselves. Our hearts must beat for, and with them; and we must literally breathe in their thinking and respond with an attitude which appreciates and

helps in every detail. Jesus never helped the disciples by taking their problems from them, he encouraged them to meet all hardships in the strength of God. Such an understanding attitude which makes their problems ours and shows them how to solve such problems is a higher, nobler, and immeasurably harder service than helping to organize and lead out, yet at the same time is as much more valuable as it is harder. We dare not say any problem is not our burden, yet in no case do we solve the problem with foreign money. We labor and pray with them until a solution presents itself. When they see that both their success and ours lay in their moving forward without foreign money, and when they see that we are thinking how we are to help them get on their own feet and walk alone they (at least a few) will, after a while, see and strive with us. In every case it must be striving with us and not independent of us or dependent on us, for our work bears no fruit until they can rise above the financial and leadership difficulties.

Our Tsin Chou wool work has been a wonderful experiment in this direction. It vitally touches the church leadership problem. It still may be called a child not yet able to think much for itself yet there is progress. A few people have caught the vision. We have set a goal for all learners and forbid any to say "I cannot" (不會) or "I have no plan" (沒有法子). Some fundamental principles are beginning to dawn upon a few who are willing to strive toward the goal which will make them independent of foreign money. We have not attained, we only "press on forgetting the things which are behind," yet carrying with us the experience gained in past years believing in the plan we work.

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Christian Medicine in the New Day in China*

EDWARD H. HUME

ONE hundred years ago, on November 4th, 1835, Peter Parker started the first mission hospital in China. For centuries before that, China had been developing a system of indigenous medicine which had met the needs of the people. Many of the principles on which it was based were faulty, but many of the drugs used were of great value and we are now beginning to search for those elements that should be permanently preserved.

During the century that has elapsed since 1835, mission hospitals and dispensaries have grown up all over China, there being some in even the more distant provinces. The past twenty years have seen the establishment of many schools of nursing, a few schools of medicine, a few training centers for midwives and for technicians, and one school of dentistry. The hospitals are general as well as special institutions for women and children, midwifery cases, tuberculosis, leprosy, etc. The rural clinics started in many areas, the vaccination campaigns launched, the programs for better

*Address given to the Tenth Meeting of the National Christian Council. May 27, 1935.

baby exhibits, etc., add to the activities related to medicine which the Christian enterprise has started and for whose care and financing it has been responsible.

But we have now come into a new day in China's health movement, just as we have in educational and social movements. The Central Health Organization under the National Government which includes the Wei Sheng Shu and the Central Field Health Station has become of national significance. Other units under this central body are the National Quarantine Service, the National Epidemic Prevention Bureau, the Central Hospital, Central Hygienic Laboratory, Central School of Nursing, National Midwifery School; together with control of many subsidiary health units in and out of Nanking. Gradually, there is being developed a National Health Program, which will include a chain of Health Commissioners in the provinces and many forms of preventive and research activity looking towards the elimination of preventable disease. For these remarkable developments, all indicative of an aroused social consciousness, we are profoundly thankful.

How are the Government's health program and the health program of the Christian enterprise to be related to each other in this new day? Let us note some recent developments so as to formulate a program of advance rather than to lag behind the times and be left by the wayside of progress.

1. *The Attitude of the Government:*

Both national and provincial government organizations make it clear that they regard the Christian hospitals and related medical institutions as wholly indispensable. Economically the Government could not afford to replace the 330 mission hospitals that are flung far and wide over the land. Moreover, they have already helped to win the confidence of the people in their communities and are, therefore, to be retained as advance agents of modern medicine. The spiritual impulse that energizes their staffs, and helps to create an *esprit de corps* within them, is something of inestimable value, something that the Government cannot do without.

I have been in conference in regard to the Government's attitude with responsible officials in Nanking, as well as with the governors and health commissioners of Hunan, Kiangsi and Shensi, in which provinces the Wei Sheng Shu has fairly direct control; as well as with provincial officials in Shansi, Shantung and Hopei; and with local district officials in Chekiang, Anhwei and Kiangsu; and everywhere met with the same response. They all say;—"We cannot do without the Christian hospitals. Let them plan to work with us". These responses are most encouraging!

2. *Developments in Provincial Health Plans:*

The Health Commissioner for Hunan was the first provincial commissioner to be appointed and salaried by the Wei Sheng Shu. He has made a survey of the 75 districts in Hunan and finds Christian hospitals in 16 districts, 10 of these being major districts. He

now proposes to these hospitals, established by mission groups from Britain, Germany and the United States, that they relate themselves to the provincial health program. Each hospital is to retain, of course, complete title to its property, and is entirely free to conduct its work, as hitherto as a thoroughly Christian institution. It is asked to retain its original signboard, such as 普愛醫院; but to add a second signboard, saying, 邵陽縣衛生院, so as to indicate that it is a district health center, as well as a mission hospital in the traditional sense. Arrangements are suggested by which hospital boards of managers may be set up to include representatives of the Christian forces and of the community. The Commissioner of Civil Affairs in Changsha will authorize the district magistrates in each district concerned to allot \$200 to \$300 a month to the hospital budget to enable it to function more actively as a health center, doing vaccination and other forms of preventive work, as well as undertaking rural clinics in the district. Actual negotiations have been commenced with the hospitals of three missions, the Evangelical, the Presbyterian and the Reformed; and it is hoped that, before long, all the mission hospitals in Hunan will be willing to strengthen their position by cooperating with the provincial health program, which leaves them completely free for their religious ministry.

3. *Support from Districts:*

Another direction in which encouragement is to be seen is illustrated in Lintsing, Shantung. Here, the Congregational Hospital was threatened with closure because of shortage of funds from America. The woman physician, who had won the affection of the district, reported the facts to the magistrate. He called in conference the magistrates of ten adjacent district's. These eleven districts made an annual appropriation, which was approved by the Commissioner of Civil Affairs in Tsinan, to help in keeping the hospital open. I know of no similar experience elsewhere in China.

4. *Regional Planning:*

In Chekiang during March, and in Hopei during April, conferences were held which brought together, to think regionally, doctors and nurses and other hospital officers. In the Hangchow conference, those present had before them a large map of the province and each problem discussed through the day was approached with the question, "Can we do this work better by working together? Can we reduce the number of our nursing schools, so as to have a few better schools? Can we occupy this or that rural area more effectively?" In this new day of Christian medicine, we shall have to think regionally, not denominationally.

5. *Local Hospital Boards:*

The matter of local hospital boards is one in which very happy progress has been made. The local church and the mission are beginning to combine forces so as to nominate a strong Christian group as a nucleus for the hospital board. This group chooses from

the community the strongest and most dependable members to represent the life of the community. The board elects its own chairman; has the power to approve the budget and audit the accounts; and is a true local board of managers. Hospital boards like this already exist in a good many places, such as Ningpo, Shaohsing, Soochow, Wuhu and elsewhere. If really strong community members are chosen, the fact that not a few of them are non-Christian need cause no anxiety. In one city after another the doctors will tell you "the non-Christian members are really the strongest persons and, often, the most helpful persons, on our board." In some places, the district magistrate is an honorary member of the board; in others, he is actually a voting member. Questions like these must be answered locally. But the new day requires that we no longer shut a Christian hospital off from the community. It is a social force, serving society; and must inevitably be related to the entire community by the strongest possible bonds.

6. *Public Health Campaigns:*

In this day, moreover, the Christian hospital must fit itself into the public health program of the Government. One night, my train was late as I reached Tehchow, so that it was 3 a.m. before I reached the hospital gate. Imagine my delight in finding the posters of the Wei Sheng Shu, calling for everybody to be vaccinated, on the gatehouse and in the outpatient clinic. Even at that midnight hour, it was possible to feel the satisfaction of cooperation. And I am glad that so many hospitals all over the land are now using the chance to cooperate fully with the Government program for fighting smallpox, diphtheria, dysentery, etc. This is a common task, in which the Government forces must be assured of whole-hearted cooperation from the Christian forces.

7. *Relating Hospital and Church to a Common Ministry:*

How are the Christian Church and the Christian Hospital to become more completely related to each other? They are a part of the common Christian enterprise and should as truly be one, as Jesus was one in his separate capacities as preachers and healer. Yet, too often, the Church pays but little attention to the work of the Hospital. Too often, the young people of the Church do not realize what a great variety of projects they might share in, in connection with service to patients and in other ways.

Here is how one city solves the problem. The church has a senior pastor and a junior pastor; the latter is in charge of the religious work of the hospital. On one Sunday each month, the senior pastor takes charge of the religious work in the hospital, while the junior pastor preaches in the church. Thus, every one in both church and hospital thinks of the work as a common task. Unless we can get the Church to think of the Christian Hospital as a Christian agency fully as genuine, fully as effective, as the pulpit, we shall find a separation that should never exist. Jesus was as fully Himself when He was healing as when He was preaching.

I appeal to the Christian Church and the Christian Hospital to link themselves together in their single religious service, and to become so rooted in the community as to belong there, endearing themselves to all the men, women and children that make up the local citizenship.

New Challenge.

The New Day brings a new challenge to the medical forces of Christ's Kingdom, as vigorous and as compelling as the challenge to every other aspect of the Christian enterprise. We stop to ask ourselves, as we face these units of Christian medical work, so wonderfully planted in all corners of the land, these questions:—

1. Is their work at a high professional level, worthy to be called by the name of Christ? We cannot imagine that he let his work of healing sink to an unworthy level because he was working in a lonely place, away from supervision. Our professional work must be worthy of Him.
2. Is their work intimately related to the community? If the beds are not well occupied, if some of the wards remain closed through much of the year, what is to be done to remedy the situation? How can we commend the Christian medical work to the people so that its burden becomes more than it can carry?
3. Is their work being carried out into the countryside, so that the population in the rural areas is being led to see the meaning of health: how to get it, how to preserve it? Cannot we have attached to our country churches and schools, traveling clinics, village nurses, midwives all working for better health in the rural areas, as well as in the cities?
4. Is their work so completely integrated with all other parts of the work of the Church as to make people say, "Christ is among us, living and working here, in church and school and hospital: they are all a real part of Himself, incarnate in our midst"?

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Church and Ministry

WHAT is actually the statistical status of the ministry in China as over against speculations thereabout? To give an answer is the purpose of a report on "Training for Service in the Chinese Church" recently issued by the National Committee for Christian Religious Education in China in preparation for the study now being made with the help of Dr. Luther Weigle. This report is a sobering document. Though the final results of this intensive study are still *sub judice* we may put together some of its findings. These will help us understand where we are even though we do not as yet know where we are going nor how to get there.

Since the report concentrates on the ministry it only mentions in passing the Chinese Christian leadership found in many other services. This has gone forward while the ministry has gone backward. Much in the report is on the basis of comparison with the report of the Burton Commission, "Christian Education in China," as published in 1921-22.

We note first wherein some progress has been made in training Christian workers as compared with conditions in 1922. The number of institutions united in theological education has been reduced by one only and that gap may be filled in the near future. Of the forty-eight Bible schools for men in 1922 twenty-four are known to be closed. But of the students 39%—an increase over 1922—have had either junior or middle school training. While the number of Bible schools has diminished at least 50% the full-time teaching staff per school has nearly doubled. There has been, therefore, progress in standards of entrance for lower grade schools for men as well as more adequate instruction therein. In connection with Bible schools for women there is improvement also. While there are ten fewer schools in 1934 than in 1922, there has been increase in the number of schools—going from two to seven—enrolling women students with preparation above the higher primary grade. There has, also, been advance in theological co-education. "This marks a large increase in the number of better trained laywomen or Biblewomen in the Christian church." It is noted that "there is going to be less place in the church for the paid Bible women, but much more place for laywomen in all forms of church work and activity." "Many of the old-fashioned Bible schools for women, which aimed to prepare professional Bible women, have become adult education schools preparing laywomen for intelligent and efficient leadership in the church and society."

Though there is divided opinion as to whether the church should directly serve society or inspire laymen to do so, there was "practically unanimous opinion (among church leaders and administrators answering a questionnaire thereon) that the church in China should be a spiritual force but that 'spiritual' should have no narrow interpretation and that it should work out in practical service to the community." However, how far the church conceives of its task as practical service *with* the community was not disclosed.

But when we come to ask how far the supply of ministers is numerically adequate and what is happening with regard to the preparation of higher trained men for the ministry the situation is disconcerting. Since 1927-28 the decrease in number of college-trained men preparing for the ministry has been especially rapid. In 1922 eight institutions had ninety-six students of college grade preparing for the ministry. Seen against the needs of the church the number even then was inadequate. In 1934, however, this number had been reduced to twenty-six which, with fifteen others with at least a year of college work, made only forty-one college students preparing for the ministry in all Protestant theological schools—a

decrease of 57.3 percent! The total number of men with at least middle school and higher preparation for theological studies is two-hundred and sixty-nine, one hundred and twenty-two less than it was fourteen years ago—a decrease of 31.2 percent!

During the same period Christian communicants have increased seventeen percent, middle school enrollment 494 percent and college enrollment 321 percent. This means that a religious organization working in perhaps 10,000 centers, with enlarging calls upon its service and challenged by an environment marked by emphasis upon educational development and aiming to work among a people which has always given a prominent place to intelligentsia, is preparing only 269 men for the ministry all told, and only about fourteen a year with college training, to lead it forward. If all graduated it would mean only sixty-seven men per year to take the place of vacancies among some 1900 ordained pastors, not to mention the unordained workers. In all probability the actual number ultimately available for the ordained ministry will not exceed fifty a year. This implies that the Christian church which is working amidst an education-loving people is quite uncertain about the place of education in its own leadership.

The problem of self-support has some bearing on the situation of course. Competing openings for service, also, tend to draft leaders away from the ministry. The Chinese Christian laymen, too, have a vague attitude towards the ministry. The teacher they understand; but the minister is still in general without the recognition he must have. From other sources than this report we gather that there is more readiness to pay for teaching than for the ministry. In the center where the church has worked the longest—South China—the Kwangtung Synod of the Church of Christ in China has only two college graduates in its ministry and one of these was planning to go into part-time administrative work. The preaching function of the minister occupies a place well down the list as regards emphasis placed on his activities.

Though "the Christian Movement has come more and more under the control of the Chinese church there has been no raising of the standards of training for its leadership, rather the opposite." That is an intriguing statement. Perhaps the low general educational level of church membership may have a bearing thereon though the report does not say so. The fact is that the number of men available for the ministry is going down and that those with the higher educational training are decreasing in the largest proportion.

Of the students thus preparing for the ministry the Church of Christ in China has 37.3 percent; the Methodist Episcopal Church North, 13.1 percent; the Lutheran Church, 9.3 percent; and the C.I.M. and Baptist Church 7 percent. All this has special significance at a time when this ministry is passing onto Chinese shoulders and missionaries are decreasing in number in all but two of the major missions in China. Does it mean that the ministry as built up lacks creative fire? This seems to be hinted at in the statement that

"there has been a failure on the part of Chinese pastors to grasp the opportunities for a greater freedom and initiative offered them" in the devolutionary process going on.

This report shows, it is true, progress in the preparation of the lower-trained leaders. But quite as definitely the church is losing its hold on the higher-trained ones. The situation might be interpreted (the report does not do this) as an undirected attempt to find the medium between the lower and higher trained men and to discover that grade of preparation which will suit the economic and educational capacity of the church at large. Yet, one wonders, where all the students go *who* are graduated from Christian institutions and who ought to be served by men as well trained as themselves? What, too, can a church hope to do in an environment gaining in educational acquirements with a leadership educationally less than the best possible? Such queries are inevitably raised by reading this report.

Rightly this report moves away from missionary standards of living as being a deciding factor in the situation. More attention must be paid to China's economic levels. It suggests that theological schools be reduced in number but sees no way to carry out this suggestion. Something, also, must be done to give the Christian laymen a proper appreciation of the position and work of the ministry. Some of the most successful ministers in the church, it is noted, especially in cities, have had a combination of college and theological training. One outstanding difficulty is to secure better-trained men for rural communities. Yenching School of Religion is considering, for instance, sending students to rural areas after one year of college work. This practical training would be followed by further school training and graduation. The report suggests, also, that each church group might appoint a commission to study the question of church organization and to ascertain what there is in other organizations that might be incorporated into their own life.

One problem is the popular attitude towards the ministry as a vocation. Passports for students going abroad for theological study are difficult to obtain. In 1934 a Chinese student was returning after having obtained a Ph.D. in religious education at Yale Divinity School. The group of students returning with him held a social at which each introduced himself to the others. At the end of every introduction there was hearty applause except in the lone case of the Ph.D. in religious education.

The above cullings from and comments on this report whet our interest in the recommendations that may be made later to change the disturbing situation it reveals. The system of training as set up has been motivated by missionary purposes and ideals. That system is losing ground. Church-centric influences are coming into play upon it. The future calls for something different. Just what that may be is still under study and investigation.

A First "Close-Up"

Impressions of the 1935 Biennial N.C.C.

S. H. LILJESTRAND

COUNCILS, as well as mechanical engineering, have to contend with inertia, friction, and centrifugal forces. To inertia must be applied power; for friction we need lubricants; and to counteract centrifugal tendencies there must be the binding of organic cooperation. Power, from personalities in dynamic touch with God; lubrication from fellowship in the love of Christ; the binding power of "the climax apologetic: *That They All May Be One*"—the effective coordinating principle of men free in complete surrender,—these things characterized the Council of 1935, in Shanghai.

The "keynote" and war cry, cooperation,—and thank God, it was more than a slogan! Great steps were taken by and with all the national organizations to put up a united front, by bringing each in line as a commission of the Council.

At the crossroads. This biennial session of the N.C.C. marked the fourth important milestone in the history of Protestant Missions' Cooperation in China. Nineteen hundred and thirteen was the birth year of the China Continuation Committee, grandchild of the great Edinburgh Conclave of 1910. 1922 marked the world student conference in Shanghai. In 1929, the Continuation Committee burst its chrysalis and emerged as the National Christian Council, one of a world family of twenty-eight. And 1935 marks a move, said Rev. E. C. Lobenstine, that has "taken twenty-two years to bring about—the bringing of Christian Education and Medical Missions to work in one body." This meeting showed the Council ready to "take itself seriously" as a board of strategy for the Church, at a time in the world's history pregnant with menace to the very existence of religious liberty and of Christianity itself.

General Headquarters rejoiced in the presence of the grand (but not really old) man of missions, Dr. John R. Mott, as chief diagnostician and strategist. The beloved leader of our Northfield Conference days, "his eye not dim, nor his natural force abated", came with the vision of the work of the Living God in sixty-nine countries visited, thru four and a half decades of constant travel, and this his ninth visit in China. Introduced by Dr. R. Y. Lo, chairman of the Council, as "Christianity's first statesman and strategist, he proved to be a prophet, yea, more than a prophet a "voice crying in the modern wilderness" and confusion, rallying the mission forces, calling to expand—not contract,—enlarge, not shrink our program, going on to complete cooperation, united in our common and Living Lord! And Dean Weigle, eagle-eyed watchman on the walls, gave keen analyses of current thought movements and the training of workers. "Religion without education tends to superstition; education without religion lacks substance and power, and tends to sterility." His contributions in this regard to Councils of Secondary

Education and of Youth Workers were keyed to present world psychology and to relate it to national trends in China.

Youth, on the march again, in the Christian associations, in the Student Christian Movement, and the young people of the church, were all occasion for notes of thanksgiving in the opening session, inspired by reports of spontaneous activities in Szechwan, Kiangsi, and other points. This year's task for the Education and Youth Councils was to dispel "confusion in the minds of workers" and "clarify the purpose of Christian Education." Youth demands unified and coordinated effort. The fundamental principle to be followed is the Christian conception of the worth of persons; to make life more abundant thru apprehension of God as Father; to realize the complementary phases of education thru experience:—(a) teaching good life-lessons thru history, science, etc; (b) relating the student to his community thru religious and other extra-curricular activities, in Sunday schools, etc.

The Japan National Christian Council sent its Tagawa and Axling, the biographer of Kagawa and general secretary; whose message was that there the Council "*is the one thing*" and its strong tendency is to a church-centric function. The Kingdom of God Movement, noteworthy and potent, has been put in charge of the National Christian Council, which now includes all but two of the Christian bodies in Japan.

Woman's work, such a great contributor to modern China in liberating the minds and lives of women and girls had remarkably scant representation among the delegates to the Council, which fact called for a strong resolution calling for more women members at the next Biennial meeting. A brilliant exception to the general absence of women was the Vice-Chairman Miss Wu, Ph.D., President of Ginling College, who is the chairman-elect of the Council, a richly deserved honor after four years' acceptable service as vice-chairman, often presiding with grace and efficiency.

Devotional leadership of unusual depth and meaning was given by Dr. W. Y. Ch'en, psychology professor in Fukien Christian University. He is one of a team of five lined up to carry evangelism to the Universities. Said Dr. Mott: "We ought to back this deputation of five young scholars with all our might! Nothing is too good to put into that task!"

The Lichwan Rural project was represented as "Christianity on trial" because of the strategic importance and the publicity given it, as it was reported by Mr. Hubbard who has been loaned by the Congregational Mission to the project. At a sacrifice, accepting small pay, patriotic Christian young people have gone into an area vacated by Communists in Kiangsi. The experiment is in the lime-light; will it be judged better than communism? The project needs mature leaders to guide the young workers in such an important task: needs a general secretary, an agriculturist, a doctor, a specialist in cooperatives. \$20,000 a year have been subscribed for five years

by Chinese officials. Christian universities are supporting the movement.

The *Challenges* of the meeting were many; to cooperation, a united front; to hold spiritual retreats, in an unhurried way, letting the fire burn; train leaders, go on with the Five Year Movement; train the laity; occupy the village centers of the rural 85%. Hold one hundred retreats for preachers within a year. "The clock has struck: unite"

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T'sao Ta Ku's "Precepts For Women"

(曹大姑女誠)

Translated and analyzed by Emma Horning

INTRODUCTION

ALTHOUGH T'sao Ta Ku (曹大姑) was educational director of the palace women nearly 1900 years ago, nevertheless her teachings reflect present-day conditions of the masses very vividly. The women of the larger centers are being influenced by the modern educational system, but the conservative homes of the cities and the masses in the villages still reflect the teachings of these "Precepts for Women."

These teachings not only reveal to us the conditions and ideals of the homes of China at the time T'sao Ta Ku (曹大姑) wrote, but those of a thousand or more years before her day; for she speaks of ancient times and quotes the old classics. Thus in these "Precepts for Women" (女誠) we can study the ideals which have molded China's homes for at least three thousand years. Here is the teaching that has made China's women what they are. Here we find the virtues and errors in their home teaching. Here we find the historical basis for our program of religious education in the homes.

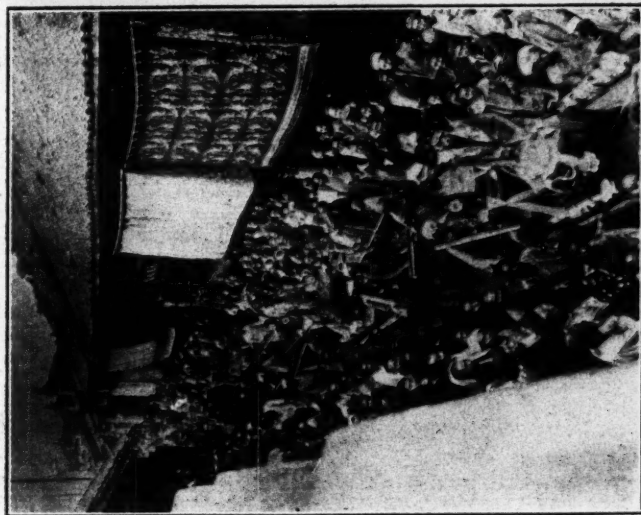
Since few Chinese women have been able to read, how have these teachings been preserved throughout the centuries? By oral transmission from parents to children, and by daily practice in the homes—methods more powerful than anything ever written. True we have some women's classics preserved from the past, but these have not moulded the customs and given the ideals of the past. They are rather footprints which reveal past traditions, customs and ideals. Let us, then, study what T'sao Ta Ku reveals concerning the basic principles of the Chinese home, and see how we can apply it in our religious education program.

PRECEPTS FOR WOMEN (女誠)

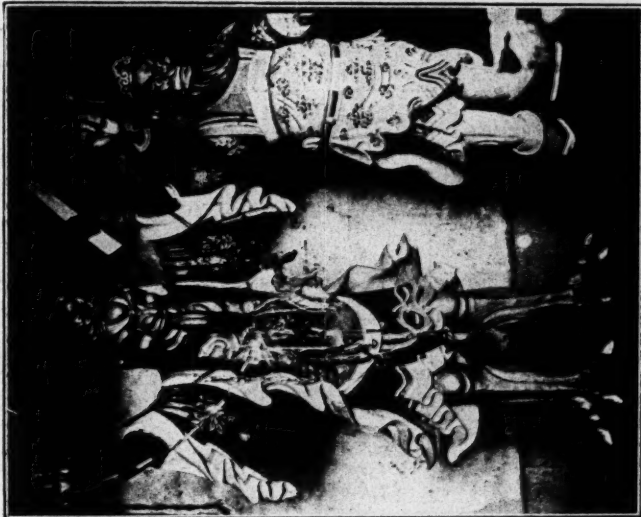
T'SAO TA KU

Time About 100 A.D.

NOTE: T'sao Ta Ku's maiden name was Pan Chao (班昭). Her father was Pan Piao (班彪) of Fu Feng (扶風), who died when she was young. Her husband was T'ao Shih Su (曹世叔),



I



II



III

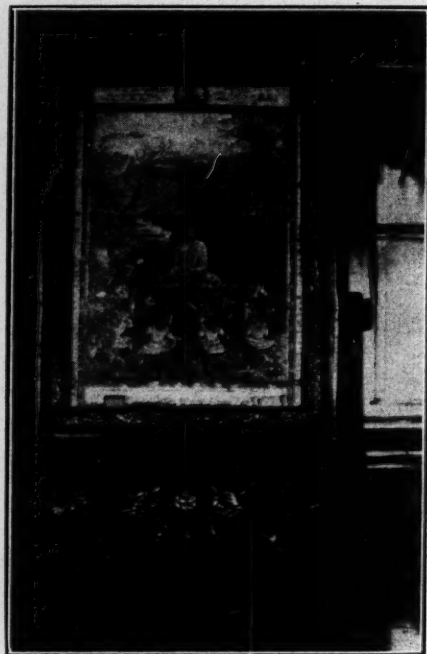
CHINA'S OLD RELIGIOUS IDEAS.

I.—*Idol Procession, Suifu, Szechwan.* II.—*Chicken-Footed God, Taoist Temple, Li Chuang, Near Suifu, Szechwan.* III.—*God, Wu-Er-E, and two wives. His lips are smeared with opium.*

See article "Notes on the Religion of the Chinese in Szechwan".
Photos, D. C. Graham.



I



II

CHINA'S OLD RELIGIOUS IDEAS

Top:—*Buddhist Priest Worshipping in Front of the God Puhsien, at Principal Shrine on Mount Omei, Szechwan.* I:—*Buddhist Priest in Ceremonial Gown Supposed to be Worn by Priests of the Second Rank and only when Preaching the Law. On it are Embroidered Images of Priests several of whom were Hindoos.* II:—*Mellins Food Advertisement with Image of Buddha as Worshipped in a Monastery on Mount Omei, Szechwan.*

See article "Notes on the Religion of the Chinese In Szechwan."

Photos, D. C. Graham.

who died leaving her a son, T'sao Ku (曹 毅). She remained a widow. Her elder brother Pan Ku (班 固), wrote the history of the Han (漢) dynasty, but died (A.D. 92) before it was finished; so she took up the task and finished it. Her young brother, Pan Ch'ao (班 超) was a commander on the western front, where he was kept many years, because of the importance of the position. She wrote a petition to the Emperor, begging that he be allowed to return because of his old age. She knelt before the palace gate, presenting the petition in person. It was accepted. The Empress Dowager was so pleased with her chaste life, that she called her to the palace to be the instructor of all the women of the Emperor's court. There she wrote these seven chapters for their instruction.

PREFACE

I am a stupid person by nature for I was not born clever; but my father loved me very much, and my mother was my teacher. When I was fourteen years old, I was married into the T'sao family where I became their servant. With fear and trembling, I lived for forty years in the T'sao family, afraid that they might expel me with dishonor, and thus bring shame on my parents and trouble to the community.

Now I am excused from this work, but my disposition is course and stupid, having no regular education, so I was constantly afraid that my son, Ku, would dishonor our honorable dynasty. However, the Emperor treated him most generously, giving him wealth and honor far beyond anything a common person like me could expect. When a son can care for himself a mother need not worry about him any more.

Now my concern is that my daughters will soon be getting married without having being properly taught. If they do not know the rules for women, I fear they will dishonor their father-in-laws' home and bring shame upon our ancestors. I am seriously ill now and do not have long to live. Daughters, I am sorely troubled, for I am constantly thinking of your lack of teaching. Because of this I am writing these seven chapters and desire that each one of you copy them all for your benefit, so that you may receive their help, and go and practice them to the best of your ability.

CHAPTER I. INFERIOR AND WEAK (卑 弱)

In ancient times when a girl baby was born, it was placed under the bed on bricks and tiles for three days, after which there was fasting and prayer to the ancestors. This lying under the bed was meant to teach that a girl is inferior and weak; placed on bricks and tiles teaches that she must learn to suffer and labor; fasting and prayer teach that she should diligently continue the worship of the ancestors.

These following three principles women should always be taught to follow: be yielding, modest, polite and respectful; always prefer others before yourself; do not speak of your own virtues; if you have faults confess them; suffer abuse and disgrace patiently. If

you constantly fear offending your elders, then you are truly in a woman's proper place.

Retire late; rise early; be not afraid of the early dawn. In managing household affairs, do not refuse to do annoying and trifling things; and when you have completed a piece of work let everything be tidy and in order. This is what is called good management and industry.

Serve your husband in a pleasant but dignified manner. Be clean, quiet and self-controlled. Avoid the habit of laughing. Be very clean in preparing the wine and food for worshiping the ancestors, and diligently continue the offerings to them.

If these three principles are followed carefully, you will never be disgraced or abused; but if you do not follow them how can you expect any thing but disgrace and abuse?

CHAPTER II. HUSBAND AND WIFE (夫婦)

The doctrine of man and wife is the union of the male and female principles, a mystery only understood by the gods. It is the great righteousness of those who worship heaven and earth; and the great principle of human relationships. The *Li Chi* (禮記) and the *Shih Ching* (詩經) both speak of marriage as a very important institution, that must not be looked upon lightly. If the husband is unworthy, he will not be able to rule his wife. If the wife is unworthy she will not be able to serve her husband. If the husband does not rule the wife, there is danger that her conduct will be deficient. If the wife does not serve the husband the principle of loyalty will be broken. This is only to say the same thing in two ways. At present, the better husbands are learning that they must rule their wives, in order that their deportment may be correct. For this reason men have been instructed from the various books. Truly, it is important that husbands be served, and that the ceremonies and customs of the home be kept up. But when the men are taught but the women not is this not showing partial-mindedness? The custom is that at eight years old the boy begins to study; at fifteen he decides what his life work shall be. But, it is not right that a boy only should have these privileges.

CHAPTER III. REVERENCE AND OBEDIENCE (敬順)

The male and the female have different natures, therefore the conduct of men and women is not the same. The virtue of the male is his strength. The usefulness of the female is her weakness. The glory of the man is his energy. The beauty of the woman is her gentleness. A crude proverb says,—“A boy baby should be wolf-like; the fear is that he will not be strong. A baby girl should be mouse-like; the fear is that she will be like a tiger.” To act correctly, there is nothing so proper as respect. To evade violence there is nothing like compliance. Therefore they say that reverence and obedience are the duties of women. This reverence is nothing other than self-restraint; this obedience nothing other than great sympathy and affability. Self-restraint knows moderation; sympathy shows reverence to the younger as well as the older.

It is good for husband and wife to live together all the time, but if they are too intimate they will lose respect for each other. When they lose respect for each other they will say mean things. When their speech is uncontrolled they are likely to say anything! Under such unconstrained conditions, the wife will soon despise her husband and lose all sense of propriety.

In doing anything there is a correct as well as an incorrect method. In speech also there is a correct and an incorrect way of talking. If a thing is right it is worth striving for. If it is wrong it is necessary to demand justice. To demand justice or strive for the right often causes hate or disharmony. This is all because respect is not shown to the weaker person. If a wife constantly disrespects her husband, anger and scolding, quarreling and fighting without end will be the consequence. The proper way for a husband and wife is to be loving, gracious and agreeable. How can righteousness be preserved where there is fighting? How can there be any benefit in quarreling? Alas, all harmony and justice is out of the question, so the husband and wife must separate.

CHAPTER IV. THE CONDUCT OF WOMEN (婦行)

There are four requisites in a woman's conduct. First, excellence; second, good speech; third, good looks; fourth, efficiency. As to moral excellence, it is not necessary that she be particularly intelligent and talented. To have good speech it is not necessary to be skilled in argument or witty in conversation. To be good looking it is not necessary to be handsome or beautiful. To be efficient it is not necessary to be clever.

To be modest and reserved, to observe order and regularity, to fear doing anything to be ashamed of, to have order in everything whether at work or at rest—this is moral excellence. Never to use vile language, ever to consider well your words before you speak, never to weary people with your talk—this is good form in speech. To keep your hands and face washed clean, to keep your clothes clean and fresh, to bathe frequently so that your body is not offensive—this is what constitutes good looks. To spin diligently, to be sober and dignified, to serve guests according to their tastes—this is efficiency.

These four qualities are very essential in the life of a woman, and should never be lacking. If they are fixed principles in the heart, they are easily put into practice. The ancients say,—“Is virtue difficult to attain? No, indeed. Just sincerely desire it, and it is there in your heart.”

CHAPTER V. WHOLE-HEARTED DEVOTION (專心)

It is right for a man to marry again, but not for a woman; because man is “heaven” and we dare not offend heaven. Therefore a woman must not leave her husband. When you disobey the laws of the land, heaven punishes you. When the wife disregards the rules of conduct, the husband treats her coldly. An ancient law for women says,—(For a woman) “to please a husband results in long life together; to neglect his desires results in terminating their

relations." It is very essential, therefore, that a wife please her husband.

To please him does not mean that you should be artful, flattering, loving and affectionate. It is much better to be perfectly upright and straightforward. Be courteous and good; never listen to nasty talk; never look at unseemly things. When you go on the street, don't dress to entice admiration, and when at home don't wear many ornaments. Don't collect crowds, and don't spy from behind doors. This is the way to be perfectly upright and straight forward.

To be frivolous and untrustworthy; to be untidy and uncombed at home, but act very cultured and refined away from home; to say what should not be said; to look at things that should not be seen—this is decidedly not the way to be straightforward and upright.

CHAPTER VI. OBEDIENCE AT ANY COST (曲從)

To please people results in long life together; to neglect pleasing them results in terminating these relationships. If you determine to live perfectly upright, can you then neglect pleasing your husband's parents? Never leave the principle of kindness or you will be doing wrong. If your husband loves you and his parents do not, they are doing wrong. Under such circumstances then, how shall you treat them? It is very necessary that you obey them.

Whenever your mother-in-law says you are at fault listen to her. When she says this is right and that is wrong, likewise follow her instruction. Don't oppose her whether right or wrong, and thus avoid quarreling about it. This is the way to obey at any cost. An ancient law for women says:—"If a woman is like an echo, will she not get a reward?"

CHAPTER VII.

BE HARMONIOUS WITH BROTHERS- AND SISTERS-IN-LAW (和叔妹)

A wife keeps the confidence of her husband because his parents love her. They love her because the brothers- and sisters-in-law praise her continually. Her honesty and reputation are all in their hands, therefore she dare not lose their confidence. She knows that she must keep their confidence in order that she may have harmonious relationships with her husband's parents, but in doing this the motive is underhanded.

However, you are not a sage without faults. Even Yen Hui (顏回) had room for improvement, although Confucius did praise him as having no equal. So how can a woman be expected to be faultless? Can even the most virtuous and learned of women be perfect? Consequently, if there is harmony among the members of the home, their faults will not be disclosed: but if there is discord their faults will be spread abroad. This is indeed true. The *I Ching* says, "If two people are of the same mind, then, even in their economic relationships, they will be perfectly sincere and their association will be as pleasant as the perfume of the orchid."

Brothers- and sisters-in-law are of the same generation and it is your duty to treat them respectfully. Although they are from different families, still it is your duty to treat them justly and kindly as a modest, yielding woman should do. Thus you will be conforming to the rules of righteousness and be truly good. Great favors will be conferred upon you, causing your excellence to be spread far and wide, and your defects to be suppressed. Your mother-in-law will boast of your goodness; your husband will speak of your excellence; your fame will spread throughout the neighborhood and city; and your honor will extend even to your parents' home.

On the contrary, if you are rude and stupid, and because you are the elder brother's wife, treat your younger brothers-in-law in a conceited manner, and because you are your husband's favorite, treat your sisters-in-law in a haughty manner, how can you expect harmony? Kindness and loyalty have been perverted. How, with such a disposition, can you expect to be praised as a good wife? Your virtues will be kept in the dark, and your faults will be published abroad. Your mother-in-law will dislike you, and your husband will be irritated. You will be slandered and vilified at home, and abroad shame and disgrace will fall upon you. In the first place you will have dishonored your parents; and in the second place dishonored your husband.

This relation with your brothers-and sisters-in-law is the source of your glory or your shame. Is it not very important how you treat them? If you wish to secure the heart of your brothers-and sisters-in-law, you must be humble and compliant. Humility is the path to virtue. Complacency is the duty of women. If you possess these two virtues, you will have enough to bring peace and harmony to a home.

The *Shih Ching* (詩經) says,—“Wherever you live don't be hateful and disagreeable.”

THESE “PRECEPTS FOR WOMEN” TEACH THAT:

1. *Women Are Weak and Inferior.* This idea has been impressed so indelibly on the minds of Chinese women throughout the ages that they believe it and their most common expression is:—“I can't” or “I don't know.” It is our duty to teach them that they are inferior to none, and that through the help of God they can do anything.

2. *Women Must Suffer and Work.* They have learned this lesson of suffering thoroughly and their cup of suffering has overflowed a thousand times. Suffering may have been a virtue when there was no other way out, but Christianity has come to relieve this suffering along every line. We should teach women to follow the laws of God and thus avoid much of their suffering—physical, moral, and spiritual.

Work is woman's life. She prepares all the food and clothing and often grinds the meal and weaves the cloth. The raising of her children is a necessary side line in her household duties. She

should be taught the importance of child training. She should teach her boys to work as well as her girls that men may know the dignity of labor and carry at least half of the nation's burdens.

3. *Women Should Be Modest, Polite, Respectful, Dignified, Quiet and Sober.* All these beautiful Christian characteristics we find in these women to a marked degree. We should preserve, direct and use these valuable qualities in their characters to make strong Christian homes. However, we might say that all these characteristics are compressed like the petals of a rose bud. They need the warmth of Christianity to cause them to burst into the full bloom of usefulness.

4. *Women Should Be Yielding, Preferring Others To Themselves.* This Christian virtue women practice to a fault in many cases. Women have become the servants of their husbands, their parents, their sons and the whole family.

The woman is always thinking of others and sacrificing for others; no time for self-development or self-expression. We should teach her to preserve all these valuable qualities, but at the same time teach her to know that supplying the material things of life is but a small part of her duty as wife and mother. Therefore she must have some time for self-development that she may be able to train her children and direct the spiritual life of her home.

5. *Women Should Confess Their Faults.* I fear this teaching has failed to carry down through the years, although it is set as an ideal. Confessing seems to be such a "face-losing" proposition that only those who have strong Christian convictions seem able to confess their faults. Let us hold up the ideal.

6. *Women Should Constantly Fear Offending Their Elders.* T'sao Ta Ku said that she had served her husband's home with fear and trembling for forty years, afraid that she might be expelled and bring shame on her parents and trouble on the community. She teaches that a woman should obey her husband's parents whether they are right or wrong and thus preserve the harmony of the home. Disharmony she considers the greatest of calamities. Fear is still the controlling power in most homes. We should teach that love casts out fear, that Christ is the head of the home and love the motive of every deed.

7. *Marriage Is a Very Important Institution.* Marriage has been binding and sacred throughout the ages in China, and divorces few. When the wife dies the man is supposed to marry again, but the wife is not expected to do so. Since the wife is not educated, the man is supposed to rule her in order that her conduct may be proper. T'sao Ta Ku felt the injustice of boys only being educated and said this custom was not right. But the practice has continued. It is only since Christianity has arrived that the mother is being educated and has the privilege of being given instruction as well as serving in the home. Here is religious education's *greatest field for action*—training parents to establish strong Christian homes. Marriage is, indeed, an important institution.

8. *Women Should be Diligent in Religious Ceremonies.*

Women still control worship in Chinese homes. They burn the incense on the 1st. and the 15th. of each month, prepare food offerings for the household gods and ancestors on festal days, and make paper money to burn at the graves. Thus it is only natural to expect the Christian mothers to direct religious exercises in the Christian home. Not only should the woman be taught to lead the religious ceremonies of the home, but to train the children in such a manner as to develop Christian character, preparing them to take an active place in the church and nation.

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Religion of the Chinese in Szechwan¹

D. C. GRAHAM

THE popular religion of the Chinese in West China is exceedingly practical. Almost every phase of it has to do with the satisfying of some common human need. Every year tens of thousands of pilgrims make the difficult climb to the top of Mt. Omei to worship the gods in its many temples and shrines. If we ask why they are going, and what they are seeking, we are told that some make the pilgrimage in fulfilment of vows. During illness or danger they prayed to a god for help, and promised that if the prayer was answered they would make a pilgrimage to this great sacred mountain. Most of the pilgrims expect to receive very practical benefits. "We make pilgrimages so that the gods will protect us from sickness and from other calamities." Many state that they are seeking happiness, prosperity, posterity, and success in farming, in business, and in other occupations. Almost every god is a patron deity for some occupation, and every occupation has its patron deity who is supposed to give success by means of his superhuman power. One day while I was reading in Chinese "The Sacred Book of the Original Vows of the Kitchen God,"² the Chinese teacher remarked, "You ought to take notice of an important fact. Every phase of the religion of our common people is supposed to be of some practical value to them." A few questions brought out the statement that almost every ceremony, every sacred book, every prayer and every god is supposed to be of practical value in the everyday lives of the people. They secure food, health, posterity, wealth, and protection from demons, diseases, and other dangers, etc., all of which can be summed up in the word "happiness."

The typical uneducated Chinese is very credulous. His world is peopled with many strange creatures that have no real existence except in the imagination. There is the nine-headed bird which has two legs, two wings, one body, and nine heads. Nobody has actually

1. These notes are supplementary to the brochure *Religion in Szechwan Province, China*, published by the Smithsonian Institution in 1927, and various short articles by the writer published in the *Chinese Recorder* and in the *Journal of the West China Border Research Society*.

2. See *Chinese Recorder*, December, 1930, page 781.

seen it, but all believe that they have heard it flying overhead at night, uttering a different cry through each mouth. The writer has offered a reward of one thousand dollars for one bird, dead or alive, but although nobody has yet secured the bird, few have had their belief shaken by the offer. One man says that his grandmother saw one of these birds when she was a little girl. Another man says that a nine-headed bird lighted in his uncle's field in broad daylight. Among these people the things that they have been told in an interesting and vivid way are believed. Occasionally I have asked a coolie while he was telling me a strange and wonderful story, "How do you know this is true?" The answer has often been, "I heard people say so." That was a sufficient reason for his belief.

People of all ages believe in dragons. A great landslide may be explained by the fact that a dragon has hatched out in that place. On the top of Mt. Omei there is a pool called the Black Dragon Pool. In it are small black salamanders which are thought to be black dragons. It is believed that if one of these is taken out of the water rain will fall, and that after a while the creature will simply disappear in the air. The naturalist who collects insects, reptiles, birds, and mammals, is sometimes asked if he ever caught a dragon or saw one in a museum.

In addition to the nine-headed bird and dragons, most Chinese believe in phoenixes, demons, kirin (an animal, with one horn in the center of its forehead, that appears at the birth of great men and sometimes causes great men to be born), lictors in hell who have human bodies and animal heads, and strange deities like the chicken-footed god. One day the writer was talking to the magistrate of Kiating. On hearing my statement that scientists do not believe in dragons and similar creatures, he told of a landslide near Kia Kiang. A family lived in a house on a hill. During the night they felt a great commotion, and next morning found their house standing comparatively unharmed on a lower level to which the land on which their house stood had slidden. The official asserted that the landslide was due to the emergence of a *giao* (蛟), a strange creature that causes such catastrophies. Many Chinese have no idea what a *giao* looks like, but some have told the writer that it resembles a great angleworm.

All inanimate nature is believed to be alive. The earth is regarded as a living being which has arteries and veins. The mountain ranges are dragons, and the ridges are the veins and arteries of the dragons. In the worship of heaven and earth it is evident that the conception shades from that of the material sky and earth to that of living anthropomorphic beings. Rocks are thought to be alive and actually to grow from small to large where they are found. Chinese friends have pointed out a *feng shui* stone at Giang Gioh Ch'i near Suifu, where the limbs of an overhanging banyon have grown downwards over the rock. They said that the rock has grown up towards the banyon tree. There is a cliff near Kiating and another near Suifu which soldiers sometimes shoot with their rifles.

They say that if they shoot these cliffs the cliffs will pass through the rectum a kind of grass that will enable one to live forever. The cliffs are treated and believed to act as living beings. Mountains are alive, else how could trees, flowers, and grass grow there. So it is with rivers. When passing over rough rapids during high water I have been urged to shoot the rapids with my gun. Enquiry brought out the fact that the people in the boat regarded the rapids as something alive, and believed that if I would shoot the rapids with my gun they would not be so rough. Trees are believed to be alive in a special way, for when they become quite old they are sometimes believed to develop into gods, and are worshipped as such. Recently on Mt. Omei I met a hermit who was going systematically through the woods worshipping old trees. He offered cooked pork, rice, and bean curd, and burnt candles, incense, and paper or spirit money. Trees that are regarded as divinities are called shou shan (樹神).

Chinese worshippers believe that their idols are living beings. The visible portions are the bodies, and they have invisible souls. An idol may go to sleep or his spirit may leave the body or image and wander elsewhere. The worshipper, before burning incense, lighting candles, offering paper money, presenting food, or making prostrations, generally first beats a gong or bell to make sure that the god knows that the worshipper is there. During the new year dragon processions, a parent will sometimes carry his child in front of the large paper dragon and cause the child to bow in worship. He regards the paper dragon as a living being, and thinks that the act of worship will induce the dragon to protect the child.

At Suifu there is a black pagoda on one side of the Yang Tze river and a white pagoda on the other. The white pagoda has a black cap, and the black pagoda has none. The people say that once each pagoda had a cap which was the same color as the pagoda on which it rested. The pagodas decided to trade caps. They started to make the exchange at night. Daylight came too quickly, so that while the black cap reached its destination, the white cap was caught by daylight, and fell into the river. For this reason the white pagoda has a black cap, but the black pagoda has none. Many people believe this story and assume that the pagodas are conscious beings.

In West China the common people regard the universe, including heaven, the earth, the sun, the moon, the stars, the mountains, the rivers, the trees, the rocks, and in fact all inanimate things, as really alive.

There is no real distinction between magic and religion. To the common people religion is a means of securing desired ends in supernatural ways—by means of potent charms and ceremonies and the help of the priests and the gods. When endeavoring to secure some desired end or advantage the person does not say, "Now I will use magic," or "Now I will use religion." He employs the charm, the incantation, the ceremony, or the power of the priest or the god, and it is magic and it is also religion.

Temples are places of worship and homes of the gods. If we should judge from the number of temples and shrines in West China, as compared with the number of churches and chapels in the United States, we would probably decide that the Chinese are more religious than Americans. There are numerous shrines in the cities and villages, and by the roads and paths in the country there are from two or three to twelve shrines to a mile. In the city of Suifu, which is representative, there are about one hundred and fifty thousand people. Before 1925 there were more than seventy temples, some of which were very large. There are idols in every shrine and temple, and in almost every home or shop.³

In the Chinese religion there are many illustrations of the persistence of custom. Modern Chinese are in theory and principal very democratic, and kings, empires, and imperialism are hated as from the evil one. Yet the gods are called kings, are dressed like kings, and are worshipped by kowtowing in a manner appropriate to their kingly station. Some of the gods are great warriors, and their dress and weapons are those of war, but they are such as were used in China centuries ago and have become obsolete since the coming of firearms. There is a proverb which means that gods and immortals can not revolutionize customs (神仙不能侵犯反對).

Aside from the fact that some of the gods are thought to be opium users, the Chinese gods and the Chinese religion are on the whole moral. One day a Buddhist nun told me that it is not enough to worship the gods; one must also have a good heart and do kind deeds. This is a common idea, and many Chinese religious leaders would approve this statement. There is a great deal of exhorting people to be and to do good. One often sees on the streets a scholar sitting on a platform, preaching the Sacred Edict or expounding moral principles. They are paid to do so by people who are interested in good morals. Placards are often pasted up, or tracts distributed, with exhortations to good conduct. At Suifu, on the rock below the old Ban Bien Si temple, four very large characters have been carved and gilded so that they can be seen for a long distance. They say, "The greatest of happiness comes from the doing of good." The following is a free translation by the writer of an exhortation that is typical, excepting that it is unusual to say that divining and fortune telling are unnecessary.

"An atom of goodness is advantageous to people.

"One atom of evil I urge you not to do.

"Let clothing and food be according to conditions,

"Yet as a matter of course one should be happy.

"You need not have your fortune told, nor divine as to your fate.

"Imposing on others is (in the end) one's own injury.

3. Since 1925 at least twelve temples and many shrines in Suifu have been destroyed or taken over for secular use. This is typical of what has taken place in many parts of Szechwan. See "Temples of Suifu," D. C. Graham, *Chinese Recorder*, Feb. 1930, pages 108.

"Forgiving people is one's own happiness.

"The eyes of Heaven see clearly, recompense comes very quickly.

"Pay heed to my words, and gods will respect you and demons humble themselves before you.

"Verses by (the god) Lu Chu. May everybody repeatedly meditate on these words, and calamities will be avoided."

The average Chinese believes that the universe is morally ordered. Calamities are due to sins, and prosperity to goodness. The writer has been told that people who are wrecked are evil doers, and that if one part of the country gets more rain than another it is because its people are morally better. One day we passed by a way-side restaurant that had recently been burnt to the ground. The coolies, who had no real knowledge of the matter, asserted that the proprietor had been exorbitant in his prices, and that otherwise the restaurant would not have been burnt. It is often asserted that bad rapids will only wreck the boats of wicked people. The following story was told of the Ch's E Ssu rapid, which is above Ch'ian Way. The rapid is dangerous, partly due to the swiftness of the current, and partly due to some large rocks therein. Occasionally boats are wrecked on this rapid, and people are drowned. At one time the magistrate of Ch'ian Way was preparing to destroy the rocks, but the rapid sent word to him, "Just attend to your own affairs and do not mind me. I will only harm those whose hearts are evil." At Huang Long Ch'i, near Chengtu, is a five-story "word-treasury" resembling a pagoda, in which is burnt paper on which Chinese characters are written. In that district fires had broken out, and many houses had been destroyed, and it was believed that the building and using of this word-treasury would prevent similar fires in the future. Lightning struck the word-treasury, leaving a big rent down its side. Afterwards a large snake was found dead in the word-treasury. People said that the god of thunder struck the snake dead because it had harmed people. The word-treasury was injured only incidentally because the snake was in it.

The old Chinese religions are changing so rapidly that it is possible that they will disappear, or be very greatly changed, during the next few decades. However, they have had some real values for the Chinese people. One is that they have given a sense of security. Alone, one was less confident and hopeful, and so was more or less half-hearted in his efforts. After performing the ceremonies and worshipping the gods he felt more confident and put forth his best efforts, so that success was more likely. Religion also had a great moral value. The gods knew all things, and punished evil-doing in this world and in the next, or good and evil had their recompense in a future existence according to the laws of karma and transmigration. The result was that people were afraid to do evil.

We have elsewhere dealt with the *yin yang* and the *feng shui* conceptions, and need not enlarge upon them here. We simply

reaffirm our conviction that the world of the Chinese people is surcharged with a superhuman potency which finds its interpretation in the *yin yang* and the *feng shui* conceptions, and that these are the Chinese equivalents of the mana concept. Charms are full of potency, ceremonies and incantations have magical results. The gods have marvellous power, and the possession of this power is one of the essentials of a god. This is a primary clue to the interpretation of Chinese social and religious customs.

In *Religion in Szechwan Province, China*,⁴ the writer has given a list of charms and described their uses. The following is merely supplementary.

Sometimes one person will attempt to heal the sore eyes of another by simply writing charms with his fingers in the air in front of the other person's face. In a similar way malaria is said to be healed. A charm or incantation is written over a biscuit or a cup of water, then the biscuit is eaten or the water is drunk with the belief that the malaria will be cured.

In the spring, soon after the rice sprouts are planted the festival of the rice-sprouts is held. At the end of the ceremony a paper, on which the image of a child is printed, is wrapped securely around a bamboo stick which is stuck up in the middle of a rice paddy. This is done to keep away harmful insects, and the image or charm is not supposed to be efficacious unless there is some chicken blood on it and incantations are pronounced over it.

A boy often wears on his hat a miniature of the round, flat bamboo work basket in which women keep their sewing materials, and in it miniatures of a pair of scissors, a Chinese flat-iron, a ruler, a calendar, an abacus, and a small object used for ironing clothing in small and difficult places. The charm is to protect the child from the demons that might harm him, and is said to be very efficacious. The articles in the miniature tray are among the most useful in a Chinese home, and it is a safe inference that their great usefulness has resulted in the belief that they have superhuman potency, and hence their use in this charm. The charm, including the miniatures, is made of silver.

Near Mupin the writer saw a chicken's head used as a charm. It was nailed above the front door of a Chinese home to protect the inmates from demons.

A magistrate is a great person who seems to the common people to possess marvellous power, and any proclamation on which his seal is imprinted must be obeyed by all. The imprint of his seal on the proclamation is believed to be surcharged with potency, so that it is used as a charm. Sometimes the imprint of the official's seal is cut out of a proclamation and used as a charm.

Few things are regarded as more potent than the T'ai Gih (太極), or the Great Extreme, and the bah gau (八卦) or eight

4. Pages 39 and 40.

diagrams. They are often used in charms, sometimes each by itself, and sometimes the two combined, the Great Extreme in the center and the eight diagrams in a circle on the outside.

An official signs the death warrant of a criminal in red ink. After the writing is completed, the pen is regarded as having potency, and is carried away and used as a charm.

Near Yachow the writer saw a yellowjacket's nest hung up above a door to protect the home from demons. It was used exactly like a charm, and people explained that when a demon saw the nest he would be afraid to enter.

The Wa Si Rong and other aborigines place portions of the sacred books inside charms, pagodas, and images of the gods. They believe that sacred books, and portions of them, have marvellous power, and that if they are in charms the charms will be more efficacious.

(To be continued)

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Our Book Table

CHINA. L. A. Lyall. *Ernest Benn Limited, London*, 383 pages. 21s net.

The author, Mr. L. A. Lyall, is unusually well qualified to write on this subject, having spent forty years in the service of the Chinese Government. He knows the country from personal experience from Yunnan to Peking and understands the Chinese psychology not only thru contacts with the people themselves, but thru study of their classics, having translated the works of Confucius and Mencius into English. Since his retirement, he has served as President of the Central Opium Board and as assessor to the Advisory Committee of the League on the Traffic in Dangerous Drugs, thus having opportunity to follow at Geneva the recent course of China's international relations as discussed there.

The book is written in a clear lucid style, giving in brief form, a good outline of the history and development of China. It is refreshing to find a westerner, and that an Englishman, so frank in seeing and confessing the faults of western nations in their dealings with China, and in tracing the development of anti-foreign sentiment to the over-bearing haughtiness of those nations themselves, "Anyone that has travelled very much in the interior and found that wherever foreigners are known he is treated with courtesy and kindness, whilst in the regions frequented by foreigners he too often meets with rudeness and threats, can hardly doubt that the foreigner is chiefly to blame for the ill-will that prevails."

The introductory chapter on Chinese characteristics deals with general geographical features showing how the configuration of the country helped in its unification and that "its magnificent waterways have developed the commercial spirit of the inhabitants of Central China to the highest degree." The country falls naturally into four divisions, the north with its vast plains and few rivers, the central with alluvial plains richly watered, the south mountainous areas of Kwangtung, Kwangsi and Fukien and the isolated West, Szechwan, rich in natural resources, Yunnan and Kweichow with their deep valleyed mountains; all different in climate and resources but bound together by a common culture based on the same written languages.

The chapter on religion, in a concise and satisfying way, discusses the "three religions" of China, the coming of the Nestorians, the introduction of Islam and its spread till its believers are estimated at from five to ten millions to-day, and the spread of Christianity under the Jesuits and Dominicans whose hope of converting China was thwarted by the arrival of representatives of the French Government and its attempts to use missions politically and to exploit their devotion for national aims. The author feels that the influence of Christianity in China must depend on the beauty of its faith, not on the strength of the governments of its missionaries.

The subject of the Chinese people is developed with insight and understanding. "When we compare conditions in China with those in Europe, we must not take Europe as she is now, but as she was before the French Revolution; for the Revolution and the industrial and democratic revolutions that followed it have completely altered social conditions throughout western Europe." China is inhabited by men not of fundamentally different origin from one another and the civilization of the whole of China has its foundations in the cultural ideas of the Chinese people. A long quotation from MacGowan gives a picture of farmers and farm-life, and those characteristics which have made the Chinese what they are; courtesy, lack of class distinction, frugality, industry and patience are amusingly and interestingly described.

In the chapter on "The Outlines of Chinese History," the outstanding events of the different dynasties are covered in a graphic and interesting way. One regrets that space could not have been given to the arts and literature of some of these.

Mr. Lyall has so associated himself with the Chinese, that he approaches the period of relations with the West from their point of view. It is seldom that a western writer is so frankly outspoken as to the injustice of those early contacts while China was still too weak to resist dismemberment and before it became unethical for a nation to steal the territory of a weaker country. One quotation suffices. "Her (England's) conduct was too much like that of the boy in Cowper's verses, who protested against his comrades robbing an orchard:—

"They spoke, and Tom pondered, 'I see they will go;

Poor Man! what a pity to injure him so;

Poor Man! I would leave his fruit if I could,

But staying behind will do him no good.

"If this matter depended alone upon me,

His apples might hang till they dropped from the tree;

But since they *will* take them. I think I'll go too;

He will lose none by me, tho I get a few'."

Such Mr. Lyall says was Britain's attitude in regard to Weihaiwei which they did eventually return but as to Kowloon "It was robbery without any palliating circumstances."

As a result of the early wars with the West China learned that it was impotent to resist the foreign powers and diplomacy took the place of uncompromising obstruction. As a result of the Sino-Japanese and Russo-Japanese wars, came the awakening aided by the ferment produced by the study of western books and the constant intercourse with foreigners. But it was not early enough to prevent the demands for railroad and mining concessions and the worse evils of indiscriminate land grabbing.

Again we find the sympathy of the author with China after the Boxer trouble which was brot on by the aparent inability of the Manchus to stem the attacks of the avaricious foreigner. The attitude of some of them was expressed by the late Danish minister. "When I go pheasant shooting, I shoot the cocks and spare the hens, I kill the old birds and let the young ones go; but when hunting Chinese I kill them all, men and women, young and old." But the Boxer trouble, instead of effecting the dismemberment of China, as might have been expected, produced such antagonistic interests among the

various powers that its partition could hardly be effected without a European war.

For a laymen seeking information on the period from the revolution, which came as the result of the awakening, to 1931 it would be difficult to recommend a better exposition. The sympathy for the Chinese people is particularly aroused in the last paragraph of the chapter dealing with the modern history; "During the three years 1929 to 1931 a feeling of the deepest depression overcame the minds of the thinking classes of China. In 1928 they had been full of hope. They had not imagined that the unification of the country would be about a new heaven or a new earth, but they had dared to hope that civil wars were at an end, that the reorganization was to begin, and that it would be followed by a great increase in Chinese prestige abroad," and that this might shortly lead to the abolition of the "unequal treaties" which they so bitterly resented. Not one of these hopes had been realized. And in the summer everywhere they protested against further bloodshed; but it is very doubtful whether they would have succeeded in stopping it, had not Japanese aggression in Manchuria changed everything."

Several chapters deal with Japanese relations and the results of the great war, with Japan apparently firmly intrenched in Shantung, the Washington Conference, Japan's actions in Manchuria and Shanghai are adequately described.

The subjects of the four concluding chapters, "The Unequal Treaties," "Present Conditions in China," "Policy of the Leading Foreign Powers" and "Concluding Remarks" form a treatise that gives an understanding of that period which would make the book worthwhile even if it contained none of the other valuable material on China.

"China" amply fulfills the purpose of the author of "The Modern World Series" in giving a survey of historic forces and they are to be congratulated on this recent addition to the books already published. It cannot be too highly recommended to anyone wishing a simple concise understanding of those forces in China to-day. M.C.

OXFORD AND THE COMPARATIVE STUDY OF CHINESE PHILOSOPHY AND RELIGION.
E. R. Hughes, Oxford, At the Clarendon Press. Paper covers. pgs. 23. 2/-.

The writer of this pamphlet is Reader in Chinese Religion and Philosophy in the University of Oxford. Previous to assuming this position he spent twenty-three years in China as a missionary of the London Missionary Society. In a very illuminating style we are introduced to the author's ideas of the place and relation of philosophy and religion in China. He is quite emphatic in asserting that "the Chinese people are in no sense of the word of the class *mentalité primitive* or *les sociétés inférieures*." In an interesting manner he indicates how the Confucian Canon came to be and how Confucianism is much more than what emanated from the mind of Confucius alone. Contrasting Confucianism and Taoism he says:—"Thus the one faith was inclined to fear and distrust nature and to hold fast to confidence in socialized man. The other trusted nature entirely and distrusted socialized man." Yet by reason of long living side by side each became complementary to the other. The attraction that Buddhism has for some distinguished Confucianists is credited to the fact that "Buddhism has a much more subtle philosophy than the two active religions, Confucianism and Christianity." So much he has heard from the lips of students and intelligentsia! "There has not been the tendency (in China) to make a dichotomy between religion and politics in the way that so many modern nations in the West have done." On the inter-religious live-and-let-live spirit that characterizes the Chinese the following suggestive question is raised as one that needs to be pondered by teachers of church history in China. "The question is whether it is better for a people to undergo the grave spiritual dangers which arise from the latitudinarian acceptance of three such incompatible theologies as those of the Three Religions, or whether it is better

for a people to undergo those other spiritual dangers which arise from the high sense of the objective in religious revelation and the resultant zeal of sectarian strife which is so much a feature of the history of Christendom". To this no solution is offered. One might remark, however, that the present tendency is to find a middle ground. And that because of one fact mentioned by Mr. Hughes. "I have it on good authority that some twelve years ago a group of influential political leaders (in China) met privately and discussed what measures could be taken to stop the deterioration in the national life". A proposition was made that Christianity be accepted as the solution. It was turned down because "Christianity showed itself to be not a uniting but a disuniting influence". Evidently the influence of Christianity calls for serious consideration! F. R.

THE YELLOW BELL, CHAO MEI-PA. *Barberry Hill, Baldwin, Maryland, 1934.* 61 pages. Illustrated.

This is a slender volume in which the author gives us a brief sketch of the history of Chinese music. Chao Mei-Pa is from the Royal Conservatory of Music in Brussels. His book was first published in French, and has now been printed in this English edition.

There is a chapter on the legendary account of early Chinese music; another on the Chinese scale and its agreement with the Universe; there is a description of Chinese musical instruments, and also chapters on Religious Music, Folklore and Popular Songs, The Theater and Conditions Today. Several pages give musical scores transcribed in the western manner.

The book is attractively gotten up and its chief fault is that it is so brief. If this same material were worked over and added to the author might easily have produced a much more worth-while volume. As it is "The Yellow Bell" offers only the briefest introduction to a large and interesting subject, that of Chinese Music. G.B.S.

THE HOLY KORAN. *English translation and commentary with Arabic text.* Allama Abdullah Yusuf Ali, C.B.E., M.A., LL.M. Published by Shaikh Muhammad Ashraf, Kashmiri Bazar, Lahore, India. Rupee one or 1/6.

This is the first sipars or thirtieth part of the Koran with introduction and full notes. It contains only the first two suras or chapters, the second being the longest in the Koran. The remarks on the commentaries give a clear account of the tremendous library on the subject. The pronouncements on the former European and English translations of the Koran show the Moslem opinion of non-Moslem endeavors. Those which we of the English-speaking world consider as standard, such as Sale's and Rodwell's translations, this author scorns as attempts to discredit Islam. The text is well printed and clear; the Arabic text is vowelised and easily read. The language in comparison with Rodwell's and Sale's is more beautiful, substantiating the author's thesis of bringing out an accurate translation which will carry into English the beauty of the original. One verse will suffice to illustrate the changes he has made in this translation.

But give glad tidings
To those who believe
And work righteousness,
That their portion is Gardens,
Beneath which rivers flow.
Every time they are fed
With fruits therefrom,
They say: "Why, this is
What we were fed with before,"
For they are given things in similitude;
And they have therein
Companions pure (and holy);
And they abide therein (for ever). Sura II, vs. 25.

The last part of this verse as it appears in Rodwell's and similarly in Sale's, reads thus:

"Therein shall they have wives of perfect purity, and therein shall they abide forever."

TWENTY YEARS IN UNDERGROUND RUSSIA. *Cecelia Bobrovskaya; International Publishers, New York, 1934. 227 pages.*

This is the story of a Jewess who for many years worked secretly (the term for this among her compatriots was "underground"), trying in every possible way to spread the message of socialism in old Russia. With what appears to have been an utter forgetfulness of self she threw herself into a life of the greatest uncertainty and danger, becoming an organizer and teacher of many circles of workers in various centers, and frequently assisting in the management and control of the print-shops so necessary for the spread of the socialistic literature. She had to be ready to leave her place of residence at any moment and her life must have been lacking in all that most women hold desirable.

Because of her Jewish blood she had to have especial permission to live outside the Pale, within which Jews were bound to remain. Such permission for residence elsewhere could only be obtained under Tsarist law by a professional woman. Cecilia Bobrovskaya studied and became a mid-wife, though she never practised her profession.

Her book gives several intimate glimpses of Lenin and his influence on the communistic workers, but only takes their story down to the commencement of the World War. It is a much disrupted narrative because of the many forced removals of the writer. However, the story is interesting and gives one an appreciation of the perils and obstacles of the work done for communism by many devoted workers. G.B.S.

IS IT REASONABLE TO BELIEVE? *J. W. Hunkin. Hodder & Stoughton, London. Price 3/ pgs 219.*

This is another volume in the Westminster Books, a series edited by Archdeacon Storr and Principal Sidney Cave and designed to meet the questions of modern inquirers into Christianity. This particular book is a brief commentary on the various articles of the Apostles' Creed, emphasizing the religious significance of these affirmations as distinguished to some extent from the literal statements. The aim of the book is not original interpretation so much as a summary in a concise form of much of the best modern thought on these matters. Many quotations from authors such as Oman, Tennant, Burkitt, and in particular Bethune-Baker are given, and references for further reading are furnished. In conclusion Dr. Hunkin remarks: "It is a serious question whether the Creeds should be so constantly recited in public worship as they are without comment or explanation. Would it not be wiser, while retaining them in the archives of the Church, to use them more sparingly and with more regard to their religious constructions?" G.P.

THE MODERN MISSIONARY. *A Symposium. Student Christian Movement Press, London. Price 1/6 paper. pgs 128.*

The sub-title of this booklet is "A study of the Human Factor in the Missionary Enterprise in the Light of Present-day Conditions." Suggestions are offered by experienced missionaries from various fields as to the type of missionary and the kind of preparation which is required for modern missionary service. Included are chapters on "The Christian approach to the Jews" by Conrad Hoffman, "On the Use of Furloughs" by W. P. Young and "Corporate Living", a reprint from the International Review of Missions. G.P.

FIRESIDE REFLECTIONS. Charles H. Hodgson. Hodder & Stoughton, London. Price 1/ paper. pgs 123.

These are reprints of short essays which originally appeared in the daily press. Mr. Hodgson is a British minister whose writing touches the minds and hearts of his readers. These essays are well-worth reprinting in book form. There are many quotable sentences. Here's one: "The best-mannered man is the man who is well-mannered at home. G.P.

WHAT IS THIS CHRISTIANITY? Edward S. Woods. Hodder & Stoughton, London. Price 3/6 pgs 271.

The author of *Everyday Religion*, now Bishop of Croydon, has in this book carried out a project begun by his brother, the late Bishop of Winchester, who was the author of "What is God—Like?" which has been translated into Chinese by the Christian Literature Society. Those who are acquainted with these books will know how close to human hearts and human needs these authors are. This book is written from the standpoint of experience and in the conviction that Christianity is meant for experiment not only in individual living but in the social order. In this latter connection Dr. Woods says: "The vital task for the Christian Church in our generation is not just to expose the patent weaknesses in a Communist or Fascist experiment, but to produce, and demonstrate as workable, a constructive Christian alternative." G.P.

EDUCATION FOR LIFE WITH GOD. Wilfred Evans Powell. The Abingdon Press. Price \$2. pgs 264.

Dr. Luther Weigle, now in China, writes the introduction to this volume whose burden is the need for putting God into religious education. In the West the term "religious education" has come to be preferred to "Christian education" and religion has often been conceived in very vague and general terms. What should Christians mean by religious education? Is it mainly a method or peculiar type of education or is it education based upon certain theological convictions? This is not a book of methods, but a discussion of these more fundamental questions. Dr. Powell is a New Zealander, who after several years in business went to the U.S.A. to prepare for the ministry. He is now professor of religious education in Phillips University, Oklahoma, and in 1928-9 was visiting professor of Religious Education in Yale University. G.P.

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Correspondence

New Christian Literature

To the Editor,

The Chinese Recorder

DEAR SIR:—I was pleased to note your editorial on "Expanding Support of Christian Literature," (May, 1935) but may I call your attention to the fact that beside the titles you mentioned, a Chinese version of "Re-thinking Missions," (宣教事業平議) has also been published by the Commercial Press. This book will probably reach a large number of intelligent Chinese readers.

In the December (1934) issue Dr. Lyon's article: "Books for Translation into Chinese," attracted my special attention, and perhaps you will share with me in the satisfaction that out of these choice masterpieces named at least the following have been translated, and published, all by the Y.M.C.A. Press:—

B. H. Streeter: Reality (真體論)

Henry P. Van Dusen: The Plain Man Seeks for God (時代轉變中的上帝觀).

Harry F. Ward: In Place of Profit (反利潤制度)

Albert Schweitzer: Out of My Life and Thought (蠻荒創業記)

Wieman: Methods of Private Religious Living (個人宗教生活的方法)

I cannot say for certain that "Science and the Unseen World" by A. S. Eddington corresponds with the title: 科學與看不見的上帝 for I have not yet had the opportunity of seeing the Chinese copy. Then, I think the Christian Literature Society has put out a Chinese version of "The Reasonableness of Christianity" by D. C. MacIntosh.

I mention these points to show that Chinese writers and editors of Chris-

tian Literature have endeavoured to keep abreast of the best contributions in the Christian thought of the West. Our old friend, Dr. Lyon—so alert about the literary output of Chinese Christian writers of the present day—must, I am sure, have been aware of all these! Assuring you of my deep appreciation in reading from time to time the *Chinese Recorder* which contains so much thought-provoking material,

I remain

Sincerely yours,

CHEN HAI CHENG.

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The Present Situation

PRESIDENT LIN SEN RECEIVES A BIBLE

The President of the Chinese Government, the Honorable Lin Sen, received a Bible from the American Bible Society at the Bureau of Ceremonies in Nanking on Monday morning, April 8th. The presentation was made by General Chang Chih-kiang, an Honorary Life Member of the Bible Society. Associated with him were Dr. Handel Lee, President of the Nanking Theological Seminary, Mr. Samuel Shen, Secretary of the East China Bible Society, and Dr. Carleton Lacy, Agency Secretary of the American Bible Society. The President's personal secretary and Col. Y. C. Lee of the Bureau of Ceremonies were also present.

The ceremony of presentation took place in what might be called The Blue Room, the private reception room of the President. Mr. Lin Sen stood beneath a large portrait of Dr. Sun Yat-sen. His guests entered one by one and bowed. They were then invited to sit informally about a small round table where each was introduced by name. General Chang then handed to the President a leather bound, gilt inscribed Chinese Bible which lay in a blackwood case with glass cover. This was graciously received with words of appreciation, after which Dr. Lee led in prayer, the President and his guests standing around the little tea table. Mr. Lin then in the most informal and sincere manner told of his personal debt to Christianity and its institutions and paid his tribute to missionary service, after which he led the company to the courtyard where together they were photographed with the Bible in the President's hands.

Mr. Lin is a distinguished scholar and a veteran leader of the Kuomintang. His early education was secured at the Anglo-Chinese College in Foochow in which city he was born sixty-one years ago. During the interview on Monday he mentioned by name many of the early Methodist ministers of that place and acknowledged his own and his country's debt to the service they rendered. He made reference to the sacrificial lives of many missionaries and the high standard of education set by the Christian schools and colleges. He praised Christianity for its freedom from the superstition which has characterized some other religions, and for its democratizing influence which has done much for the levelling of class distinctions. These remarks closed with a request for co-operation in the government's educational program and policies.

Those who listened to Mr. Lin were impressed by his apparent sincerity and his intimate knowledge of the wide variety of subjects on which he conversed. His long experience in the Chinese Custom's service and in party

politics and his connection with the Overseas' Commission and later with the Legislative Yuan over which he presided after the resignation of Mr. Hu Han-min fitted him admirably for his present office. To these qualifications he adds a personal charm and dignity that do honor to his position. The Christian Church is to be congratulated on having this distinguished statesman as a warm-hearted friend. C.L.

PUTTING RELIGION INTO LIFE

It is not often that those in charge of a particular Christian enterprise request someone to survey it with a view to finding out its weaknesses and improving their work in connection therewith. Yet this is what the missionary connected with the Rural Service Center of the North China American Board Mission did. In consequence Rev. S. H. Leger surveyed this work from the viewpoint of religious education and wrote a report thereon. This report is too long for reproduction. This we regret as it contains many suggestive hints. A few of its high points are given herewith.

The Rural Service Center concerned is located at Tunghsien, Hopei. One agricultural missionary gives all his time to the work together with seven full time Chinese workers. Others assist in the various activities. In 1935 the budget was \$5,379.16 (silver). The range of work is wide. During this last year nine agricultural fairs were held. For only one of these was the center responsible for management. Five thousand attended each fair on the average. Since all local expenses were met locally the expense to the Center in addition to time of staff was \$160.00 only. The religious contribution of these fairs was judged to be their demonstration of *disinterested helpfulness* on the part of Christians. A Winter Short Term Farmers' School was held, with seventeen students between ages eighteen to forty-one. Seven belonged to no church, the rest being members of three denominations. Six village institutes for farmers were held, attended by one hundred and eighty-seven students with ages ranging from thirteen to seventy. The Tungchow Summer School for Church Workers registered more than one hundred students, two-thirds school teachers and one-third church workers. Six church bodies in three provinces cooperated. The curriculum was wide and varied. In one village an attempt at reconstruction is being made with a primary school as a center. There is a Church Rural Service Parish in which are more than thirty villages with a church in the market town in the center. There are some twenty Four H Clubs for children. Fourteen of these located in Tunghsien have 537 member of which thirty-one percent are girls. Agricultural extension work and an agricultural experiment station conclude the nine types of activities carried on. In the experiment station poultry and hog raising together with beginnings in horticulture and forestry constitute the work.

In trying to sum up the contribution of this Center Mr. Leger defines religious education as:—"Any word or relationship which helps us to become more Christlike in thought or purpose or act or relationship." Without giving the weak spots in this particular enterprise we note that four starting points to carry out this definition are given:—religion in the narrow sense, literacy work, family problems and agriculture and economics, the latter being the major approach of this particular rural service center. This latter constitutes a starting point for evangelism in the deeper sense that is second to none. It is pointed out, however, that more understanding is needed of the Christian philosophy of rural reconstruction. Central to this is the metaphysics of Christian theism. To develop the religious implications of rural reconstruction is "a problem of experiment rather than for romancing."

Since village life is bound together with religion (mainly superstitious) it is evident that "little if any progress (can) be made in agriculture without religious change." "The tremendous possibilities of the cooperative movement," for instance, "for teaching human brotherhood have hardly begun to be explored." "Religious teaching," it is urged, "must not be thought of too exclusively in

terms of religious ideas and beliefs. Of equal importance are attitudes and motives and habits of prayers and of treating men as brothers."

Rural reconstruction "may be thought of with reference to the many-sided development of the individual and social life towards the Christian ideal." It is suggested, therefore, that a full program should include development of family life, literacy work, village self-government and cooperative societies. This broader program should concentrate on fewer people. "Two forces have been (mistakenly) teaching the (farmer) to separate religion from life. One is the old style Christian evangelist who preaches a purely 'individual Gospel' with emphasis on the future life; the other is the scientific lecturer who teaches him that man is all-powerful and that religion is at best an elective in life like music or lovely pictures." The formula suggested is:—"Take the best you know and work it through completely with all its implications."

Emphasis is laid on the importance of self-training of the workers themselves and hints given as to the training of employed church workers and volunteer village and church leaders.

This is the kind of a study that all workers in rural reconstruction should read.

PROGRESS OF ONE CHINA MISSION

The 1934 Report of the East China Mission of the American Baptist Foreign Mission Society refers briefly to the achievements of the one hundred years of its activity. Viewing its own field of labor the Report says:—"A hundred years ago there were no Chinese Christian workers of any kind. There were no Christian churches, schools or hospitals in China. Now in East China Baptist Mission alone we have 37 organized churches, 30 chapels, 2 nurseries, 16 primary schools, 6 junior academies, 5 senior academies, one university, one theological seminary, one school of commerce and 3 high grade hospitals. In addition to this we are cooperating in a number of other institutions. We have a fair Chinese leadership trained in our own schools and three times as many Chinese college graduates in our work as we have missionaries. We have sent our academy and college graduates into other Christian work and into the business and political life of the country. Besides all of this, no one can estimate the tremendous influence the Gospel message and Christian living have had on the character and life of this great nation."

It is, of course, admitted that "as a matter of fact we have scarcely started on our tremendous task." Though the number of missionaries (97 in 1924) was reduced to 54 in 1934 yet the number who joined the churches connected with this mission during that year is the largest recorded in any one year. The most noticeable feature of the work is the active part that church members have taken in the support and work of the church. In one case a retired business man from Shanghai has been rendering volunteer service. Reference is made to Mr. Tsiang Ten-en, the only Chinese delegate to the World's Baptist Conference held in Berlin last year. In an hill village composed of charcoal burners forty-four families are connected with the church. Their building is made of pounded mud, with unplastered walls, a dirt floor and no seats. Each member brings his own stool to church. They are planning to raise the \$50 (silver) necessary to purchase benches. The total evangelistic (church) budget was \$29,513.31 of which 51.2 percent came from the churches.

There are primary day schools connected with all the churches. Special reference is made to the School of Commerce, established in Shanghai three years ago by the University of Shanghai, also a Baptist institution. During last year 538 students secured special business training through this department. The Mothercraft School conducted by this mission in Hangchow merits special mention. Other missions in distant centers also send students to this school, unique of its kind. Other schools are going well, also. All of them feel the strain of living up to the standards set both by the government and those inherent in their own mission ideals. Present-day financial pressure causes

principals to be willing often to crowd classes in order to secure the extra fees gained thereby. In the University of Shanghai student interest in ethics, philosophy and the Christian religion has been most encouraging. The educational work of this mission includes one university, (jointly with Southern Baptists), two social centres, one Bible school, one woman's training school, the Mothercraft School, senior and junior academies (six each), sixteen primary schools, six kindergartens and two nurseries. It engages in considerable co-operative work also.

The budget for the educational work carried on by the mission, outside of cooperation with other denominations, was \$586,213 (silver) of which only 6.5 percent came from the mission. The budget for the three hospitals conducted by this mission was \$118,021 of which 97.8 percent came from fees. These figures indicate the extent to which the support of Christian institutions has, in many cases, passed away from the mission boards. They indicate, also, that even in this mission the support of the churches is still more heavily underwritten by the board than either the schools or hospitals. Yet in spite of the adverse conditions affecting contributions to church work it has kept up and increased during the last five years.

The entire finances of the mission, including the administration, for 1934 was \$776,669 (silver) of which 92.7 percent was raised on the field. In five years this mission has raised on the field \$216,610 (silver) which has provided for eight church buildings, eight pieces of land, three school buildings and one school endowment, one hospital, two nurses' homes, equipment for two other hospitals, a maternity building at Margaret Williamson Hospital, Shanghai, the School of Commerce and library connected with the University of Shanghai and denominational headquarters at Hangchow. An unusual record!

AMONG THE QAZAQs

The Qazaqs are nomads, their occupation being cattle-raising and sheep-rearing. In features they are akin to the Mongols: they are said racially to be closely related to the Finns of Europe. There must be several millions of them scattered through northern Central Asia. By religion they are Moslem, though to the casual observer this may not seem very evident. Being much on the move they do not build mosques. Outwardly they appear a happy, care-free people. More intimate acquaintance with them will no doubt go to prove that they need a deliverer from sin as much as any other people. Their language, as well as that of the Nogai, is a dialect of Turki: all three use the Arabic script. The Nogai (or Tartars) are also Moslems. They are said to have come to Central Asia from the Russian Volga basin, an educated and well informed people, living more or less in western style chiefly in the towns. Most of the Mongols have left this district moving further west, owing to the depredations of the Qazaqs. The local Qazaqs have on the whole tamed down and can now be often seen on the streets here in Kucheng, coming to exchange their cattle for grain, cloth and other necessities. Many other Qazaqs have escaped or been driven into the N. E. of the province during the last two years or so and are quite out of hand.

After a few days at home we started on our eastern journey, which included a most delightful excursion into the mountains. We had not expected or planned for a visit to the mountains, thinking such would be impossible this year under the present conditions of local unrest. The Lord, however, opened a way, much to our joy. The day before we were due to leave for La'o Kitai, a small place between here and Muleiho, two young Turkis came to ask for medicine for an old Nogai gentleman living in the mountains to the south east. They asked us if we could not manage to go and see this sick man, saying that they would lead us there themselves. We felt that this was an opportunity not to be missed of getting the Gospel to at least some of the mountain people: though we could not speak their language we could give them Scriptures in their own tongue, and we would have the two Turkis as interpreters when

necessary. So we agreed to go, arranging to meet them at a certain place in the foot-hills on our second day out. The first day's journey brought us to Lao Kitai, where we stayed in an inn that simply did not deserve such a name, being just a filthy yard with a few bare, windowless, doorless rooms. The next day we continued along the main road for several miles, then turned off south up a low valley among the foothills. The change from the plain was pleasantly noticeable as we wound our way between the grassy slopes, past farms and fields, keeping company with a "babbling brook" which rushed past us on its way, not to join some "brimming river" but to be lost on the desert plain. Coming near to the limit that carts could ascend, we obtained the use of a room from a friendly farmer. Here we spent the night, and later left our servant and cart during the three days we were in the mountains. The next morning, as our two guides had not showed up, we climbed a nearby hill, obtaining from its summit a marvellous view of the great plain stretching away north, east and west as far as the eye could see. Behind us rose the mountains—first dark green, fir covered ones, behind which the snow peaks of still higher ranges lifted their lofty heads. On our way back to the farm we met the two Turkis; so, saddling two horses, filling the saddle-bags with Qaraq and Turki Gospels and a few medicines, and strapping on our fur overcoats, we set off with them up the lovely valley. We soon found ourselves amongst the fir covered mountains. The valley had narrowed considerably, at times becoming almost a gorge; its steep slopes were clothed with rich grass. The stream dashed merrily past us as we crossed and recrossed it on our gradual ascent. The air was refreshingly cool, though the sun shone brightly, enhancing the general grandeur of the scene. Every now and then the valley widened somewhat, displaying stretches of green sward, on which would be pitched one or two "ger" (Qazaq circular felt tents). Round about horses and cattle grazed leisurely, whilst up the mountain sides would be scattered several hundred sheep, reaching almost to the topmost crags. It was in such a glen and in such a "gar" that we finally drew rein. It had been an exhilarating ride, to say the least of it.

Our two nights' stay with this Nogai family was most enjoyable and gave us some insight into the life of the mountain folk. The old father was indeed a sick man, but we were able to help him a little. All the family had their duties, even the baby made it his job to chase the tired sheep about when they returned in the evening. The eldest son, a fine young fellow of 20, was responsible for the cattle and horses; his young brother was out with the sheep all day. The girls of the family were kept busy milking the cow and mares, cooking and cleaning etc. A tender sheep was killed in our honour and we were fed on mutton and a superabundance of milk and thick cream. Cooking was done over a stick fire in the middle of the tent, a hole in the roof of which effectively emitted all smoke. Visitors called in at intervals, no doubt to see the foreigners who had dared to enter Qazaqland. They seemed glad to see us, however. How one longed to be able to speak their language: we must one day, if the Lord tarry and other things do not happen. We would fain have stayed longer than three days, but our interpreter-guides had business elsewhere, so we felt it best to go too. We left a copy of St. Mark's Gospel, and are glad to know that it will not go unread. On the third day on our way down we had an experience which just capped our visit to the mountains and made it doubly worthwhile—we attended the wedding celebrations of a Qazaq chieftain's son. Hundreds of Qazaqs had gathered, all with their horses of course. After tea drinking and mutton eating they began their wild games on horseback—racing, tugging at the sheepskin etc. They were most friendly to us and interested in us, so that we had no difficulty in disposing of our Gospels. We presented one to the young bridegroom. Several came to us for medicine. We believe this was a God-given opportunity. One could but rarely find so many Qazaqs together at once. We feel that this introduction will prove a help to future work among them. Raymond Joyce, in the *Friends of Moslems*, April 1, 1935.

SUMMER CONFERENCES.

I. Y.W.C.A.

<i>Region</i>	<i>Time</i>	<i>Place</i>	<i>Theme</i>
E. China	June 28—July 5	Not yet decided	To do and to Know
Kwangtung	August 17—25	Toi Shang Village	"
C. China	July 8—17	Yochow	Do
Chengtzu	June 28—July 6	Lung Chang Ssu	"
Hopei	July 1-10	Western Hills	Whither Going?
Shantung	Early July	Tsingtao	?
Shansi	July 2—10	Yu Tao Ho	To do and to know
E. China M. S. (Boys)	June 29—July 7	Soochow	Do
E. China M. S. (Girls)	July 2-16	Fenghua	New Womanhood
Shensi	July 4-10	Tung Hsien	Do
College Women's Federation	August	Shanghai	Problems of College Women Students.

II. Y.M.C.A.

- (1) Seventh National Conference of the Employed Officers of the Y.M.C.A. at Nanking, May 31—June 7.
- (2) Regional Student Summer Conferences:
 - (a) East China Conference for College Students at Fenghua, Chekiang, June 28—July 5.
 - (b) East China Conference for Middle School Boys at Soochow, June 29—July 7.
 - (c) West China Conference at Lung Chang Ssu, June 28—July 6.
 - (d) Central China Conference at Yochow, Hunan, July 8—17.
 - (e) Shansi Conference at Yu Tao Ho, July 2—10.
 - (f) Shensi Conference at Tung Hsien, early July.
 - (g) Hopei Conference at Peitaiho, early July.
 - (h) Shantung Conference, early July.
 - (i) Kwangtung Conference at Toyshan, August 17—25.
 - (j) Yunnan Conference, some time in July.
- (3) Fourth Pacific Area International Older Boys' Camp-Conference of the Y.M.C.A. at Tsingtao, August 5—12, 1935.

III. Leadership Conference

The N.C.C.R.E. at Kuling, July 18—29.

IV. China Evangelistic Committee.

1. Missionary Conference, Peitaiho, July 20—August 4.
Speakers: Rev. G. W. Gibb, M.A. China Director of the China Inland Mission; Rev. H. W. Burdett of the English Baptist Mission, Sianfu, Shensi; Dr. W. M. Hayes, President of the TENGHSIEN Seminary, Shantung.
2. Chinese Christian Workers Conference, Peitaiho, June 30—July 9.
Speakers. Mr. Wong Ming-Tao, Bible Teacher from Peking; Rev. Silas Hwang, Principal of the Alliance Bible School, Wuchow, Kwangsi; Miss Ruth Miller Brittain, Principal of the Bible Seminary for Women, Kiangwan, Shanghai.

3. Chinese Christian Workers Conference, Kuling, August 2-11.

Speakers: Mr. Calvin Chao, teacher and evangelistic worker in Kiangyin, Ku.; Miss C. F. Tippet, revival leader of the China Inland Mission; Rev. C. H. Patterson of the Southern Presbyterian Mission, Sutsien, Ku.; Rev. James R. Graham Jr., evangelist-at-large of the Southern Presbyterian Mission.

Any mission that has not, as yet, received an invitation to attend the conferences, should correspond immediately with the Secretary of the China Evangelistic Committee, 500 Recreation Road, Kiangwan, Shanghai.

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Work and Workers

Missionaries Captured by Communists:—Some weeks ago Mr. and Mrs. S. C. Frencham, missionaries of the C.I.M. stationed in Nancheng, Shansi, were captured by Communists when that city was taken over. Numerous rumors have gone abroad as to their fate. We are happy to report that they arrived safe and well at Nanchung on March 25, having been in the hands of their captors since February 2, 1935.

Roving Reds in Fukien:—North and East of Shaowu, Fukien, roving bands of Reds are again disturbing the country. The pastor at Yang Kow and many of his people are refugeeing in Yenping. He reported more than twenty wanton murders at Yuan Kang less than twenty miles from his town. Kidnappings and plunderings have taken place in several villages. Some thousand Reds recently passed north of Shaowu. The military tell the villagers to muster their own guards.

Chinese Women Demonstrate for Peace:—"The Disarmament Committee of the Women's International Organizations, with headquarters at Geneva, has received a cable from China reporting a mass demonstration of Chinese women at Shanghai on the International Women's Day. A resolution was passed unanimously by the assembly demanding immediate and concerted action for peace, and drawing attention to the present dangerous situation and to the menace of impending world disaster. The Chinese women make a stirring appeal to all leaders and statesmen, to the press, and to the people that they may prevent a world conflagration."

A Modern Memorial:—Dr. W. Eugene Sallee, a pastor of the Southern Baptist Mission, started the Agricultural Experiment Station at Kaifeng, giving liberally of his time, energy, and money. Unfortunately Dr. Sallee died two years ago and his death has been a great loss to the agricultural work as well as to the work in which he was engaged. The University of Nanking officially instructed the Agricultural Experiment Station to give wheat No. 124 the name of "Sallee Wheat" in memory of Dr. Sallee.

Storage Cooperatives:—Seventeen societies or unions, with a membership of 952, in four districts in Kiangsi, which are under the direction of the China International Famine Relief Commission, Nanchang office, were reported to have stored cooperatively 7,325 piculs of grain in 1934. This storage cooperative was intended to help the farmers in their struggle for existence after the severe drought of that year. Destitute farmers were given loans for buying sufficient grain to support them for a fixed period, on condition that the grain thus bought would be stored cooperatively. *Famine Commission Bulletin*, April, 1935.

Appeal to Women:—"The Disarmament Committee of the Women's International Organizations, with headquarters at Geneva, 6 rue Adhémar Fabri, at its meeting of March 28, 1935, after a thorough discussion of the present international situation, appeals to the women of the entire world to remain calm in the face of the complications and anxieties of the present hour. It

begs them not to circulate alarming and unsubstantiated reports, but on the contrary, never forgetting the interdependence of nations, to keep intact their faith in the ideal of international cooperation and in the League of Nations. It calls upon them to redouble their efforts towards a general reduction and limitation of armaments—the only hope of preventing a recourse to violence, and of safeguarding the future of their children and of humanity as a whole."

Workers' Welfare Commission:—In the early part of April, 1935, the Mayor of the City Government of Greater Shanghai Gen. Wu Teh-chen, appointed a Workers' Welfare Commission. The Commission is composed of the Mayor, the Secretary-General, who is the chairman of the Executive Committee, all the Commissioners of Greater Shanghai and some forty leading local men, foreigners and Chinese. The inaugural meeting was held on April 17. It was the first of its kind held in Shanghai. Mr. Li Yin-lin is general secretary of the Executive Committee. So far \$1,500,000 (silver) have been secured for the work of the Commission. Of this two-thirds will go into the building of workers' villages and the rest into welfare work for ricksha pullers. The Mayor announced that he hoped to secure another similar amount when needed for the work of the Commission.

Ford Ambulance Presented to Kiangsi Christian Rural Service Union:—The Ford Motor Car Co., through Mr. Edsel Ford, has presented an ambulance to the Kiangsi Christian Rural Service Union for use in connection with the health work to be carried on by the Union. The Company has offered the choice of two kinds of ambulance. The first is similar to that used by the United States Army and has a carrying capacity of four patients. The second is the type manufactured by the Mifflinburg Body Co. and is designed particularly for hospital use, carrying one patient at a time. The Rev. and Mrs. George Shepherd, who were instrumental in securing this useful gift, are considering which type will be best for their purpose. The ambulance will add materially to the effectiveness of the Kiangsi

Christian Rural Service Union in health matters.

New Life Movement and Matrimony:—On March 16, 1935 nine graduates of the Hangchow House of Refuge were married jointly to nine men selected as their bridegrooms from among one thousand men who had applied to the refuge for brides. This is known as the first "mass" wedding. The brides had entered the Refuge as orphans, slaves, "indentured" servants or rescued victims of kidnappers. This joint wedding is a phase of the New Life Movement. Its purpose is to reduce the cost of weddings in China as conducted according to traditional customs. Three thousand attended the ceremony. Mr. Li Feng-hsiao, who witnessed the weddings in accordance with official regulations, is said to be 118 years old. The brides were dressed in somewhat foreign style but the bridegrooms wore Chinese gowns. On April 3, fifty-seven other couples were likewise married jointly at the Civic Headquarters of Greater Shanghai, north of Shanghai. The ceremony was presided over by Mayor Wu Te-chen. Admission to witness the ceremony was by ticket only. This "mass" wedding was arranged for by request of those couples concerned.

Conditions in Shansi:—Evangelistic work in Shanghai, as reported by an American Board missionary, has gone forward in spite of most discouraging conditions. Wide-spread banditry, anti-government soldiers and irresponsible villagers have created what is little less than a reign of terror in large sections. In eleven centers work had either to be suspended or closed and only the presence of government troops in the seven remaining centers made it possible for work to be carried on in the prevailing atmosphere of uncertainty and fear. The latest reports were somewhat more favorable. There are indications that the Government is beginning to use those methods of bandit suppression which have proved successful in the South. Yet even though work had to be suspended or carried on amidst uncertainty and the staff had been reduced to the minimum, 1934 showed the largest gains in church membership, in registered

inquirers and in Sunday school and mass education enrollment recorded over a number of years.

Dr. C. Y. Cheng Elected Honorary Life Member of American Bible Society:—On the afternoon of May 1, 1935, a very pleasing ceremony was held in the New Asia Hotel, Shanghai. It was the occasion when Dr. C. Y. Cheng, was made an Honorary Life Member of the American Bible Society. More than one hundred guests were present many of them being delegates to the meeting of the National Christian Council. The Rev. Carleton Lacy, Secretary of the Society, presented Dr. Cheng with a certificate. He paid a warm tribute to Dr. Cheng saying that no one had done more distinguished service to the Society than he. Dr. Cheng replied saying, that the work of the Bible societies is the fundamental work of Christianity in China, as Bibles often reached places where preachers could not go. He also mentioned that his father while convalescing in a hospital had been given a Bible which had led to his decision to devote his life to Christian work. He also referred to the fact the colloquial style of the Chinese written language was first used in a Chinese translation of the Bible.

Church Endowments:—"In one of our country stations here near Wusih is a faithful Christian of ten or twelve years standing. He is a very poor man in this world's goods. He and his wife support themselves by keeping a tiny shop where they sell such things as straw sandals, paper lanterns, coarse soap and such wares to peasants. This shop is so small that there is not room for a third person behind the counter. Some years ago he apprenticed his children to learn some humble trades and they are now self-supporting. About two months ago he came voluntarily to the clergy here and said that the Lord had greatly blessed him. He could not have meant materially as some do, when they speak in this fashion. He said that he had talked things over with his wife and they wanted to make a thankoffering and pledged himself then and there to give five hundred dollars to start an endowment fund for the support of the church here. This of course was

amazing to his hearers because we know him to be the kind of man who means what he says and has never showed the slightest disposition to put himself forward in any way. But on further conversation he declared that he really wanted to do this and expected to be able to keep his pledge. He had already saved one hundred dollars on it and has turned it over to Mr. Yang to put on fixed deposit in a bank until such time as a committee shall be properly set up to manage such a fund. It seems probable that Chinese parishes will eventually be supported in part at least by such funds. I hear of other places where these funds have been started." *District of Shanghai Newsletter*, April, 1935.

Institute for Supervisors of Rural Work:—This Institute was held at Tung Hsien, Hopei, March 20 to April 4. There were sixty delegates and twenty leaders from seven denominations in five provinces. The report of this Institute influenced considerably the thinking of the Tenth Meeting of the National Christian Council on rural problems. Its central emphasis was on the village church fellowship which might have fifteen members to start with, and should be self-supporting from the beginning. In an area, most likely a district, where there are some three hundred members a pastoral district would be formed which should employ at least one man and one woman. Outside aid should be limited to the giving of training and advice. The work of the district would be governed by a body representative of the churches. In each case the village church would be the center of effort. It should develop an attitude of self-effacing helpfulness to the village as a whole. The program should be coorelated so as to Christianize all aspects of village life. Each church body concerned is to be invited to contribute one specialist to the North China Christian Rural Service Union for the purpose of organizing a team of directors for its work. Lay workers are to be recruited and trained in one village church where demonstration and practise work would be a part of the program. Closer co-operation between the churches and seminaries was urged. It was

recommended, also, that in each middle school a rural service team be organized to serve in the school and to visit the country with a view to learning its needs and how to meet them. Church bodies were urged to introduce courses on the Cooperative Movement in their summer conferences and training institutes. It was a forward-looking Institute. The above are only a few of its high lights. The report merits careful study.

Dr. John R. Mott's Ninth Visit to China:—As usual, Dr. John R. Mott has spent his time in China in intense and stimulating activities. He attended regularly the tenth meeting of the National Christian Council of China, making many valuable contributions thereto. His chief purpose in China is to study conditions therein and to confer with regard to the holding in 1938 of an enlarged meeting of the International Missionary Council, of which he is chairman. He also attended a number of conferences in different parts of China and made a great many speeches to interested groups. The question as to whether the enlarged meeting of the International Missionary Council shall be held in China, Japan or India, will be settled in the autumn. The National Christian Council of China will have three representatives present at that meeting. At the meeting of the National Christian Council of China Dr. Mott delivered six speeches on cooperation. He outlined its history, its possibilities and made many valuable suggestions as to how the National Christian Council could strengthen its cooperative facilities. His messages were timely. The National Christian Council has now become China-centric in membership, thinking and planning. It faces a new era of service. That it begins this new era of service with Dr. Mott's stimulating emphasis on cooperation is of peculiar significance. Once again, Dr. Mott has proved that he can push forward the great and compelling principle of Christian cooperation.

Basis of Church Union:—At its Thirteenth Session the South India Joint Committee on Church Union adopted, among many others, the following substitute paragraph which is

of interest to those in China looking in the direction of Church Unity. "Since it is the will of Christ that His Church should be one, and the manifold gifts of His grace were promised to the Church which is His Body, a perfect ministry is that which by God's calling is accepted and effective throughout the worldwide Church. In the present divided state of Christendom, all ministries are in this respect imperfect, and can recover fulness only by the union of all the separate parts of the one Body. The uniting Churches recognize, however, that Christ has bestowed His grace with undistinguishing regard on all their ministries and has used them all greatly to His glory. All are therefore real ministries of the Word and the Sacraments in Christ's Church, nor can any Church say that the Sacraments and other ministrations of ministries which He has blessed are invalid. Each Church, in separation, has borne special witness to certain elements of the truth; therefore for the perfecting of the whole body, the heritage of each is needed. Each of the uniting Churches, maintaining the continuity of its own life, will be enriched by the gifts and graces of all the others.

"Wherever union takes place, it comes into being only by the working of the spirit of Christ, Who is both truth and love. In His spirit of love, all the ministers of the uniting Churches will, from the inauguration of the union, be recognized as equally ministers of the united Church without distinction or difference." In addition to the above *The Church Union News and Views*, March 1935, contains much significant information about the work of this Joint Committee as it bears on different aspects of the progress being made in Church Union in South India.

Stratosphere Adventures:—Recently, before the West China Border Research Society at Union University, Chengtu, Captain T. G. W. Settle, U.S.N. Commander of U.S.S. Palos at Chungking, gave an exceedingly interesting and informing lecture on his flights into the stratosphere. Captain Settle holds two international records, one for distance in open balloon competition and the

one of 1933, when he ascended to a height of 61,000 feet, starting from Akron, Ohio and landing the same evening at Delaware Bay, N. J.

He recounted the flights of the Swiss Professor Picard reaching altitudes of 52,000 and 54,000 in 1931 and 1932 respectively; also the Russian flights of last year reaching unofficial records of 62,000 and 69,000 feet, the last one ending in disaster, all the occupants being killed. The Army balloons, much larger, have also attempted higher flights but, due to unfavorable conditions, have not yet been successful. Accordingly, to date, the official record of 61,000 feet stands to the credit of Commander Settle and his partner Major Ford. This flight was sponsored by the U.S.N. at the World's Fair, Chicago, by the N.B.C. and the Chicago Daily News.

Captain Settle gave some interesting facts about the metal spherical gondola of seven feet diameter and how it was fitted with oxygen pressure apparatus, and also with an automatic tube for the gradual releasing of the 3,800 pounds of lead shot ballast. The balloon had a capacity of 600,000 cubic feet of gas. Some of the scientific results of the successful trip were, the color verification at high altitudes, the signalling at long distances and the practical use of the radio at all stages of the flight, when they would receive reports from Akron fifteen minutes after a farmer had noticed them passing over, thus being able to check their position geographically. All this was very interesting for Chengtu people who are becoming air-minded since air-mail with the coast cities was instituted two years ago and now there is projected an air-line to Lhasa, the closed capital of Tibet.

Sanatorium for Tuberculous Children:—In the suburbs of Shanghai there is a large Chinese garden created by and intended for the use of Mr. Yih and his friends. It contains a lake, shrubberies and rock formations of various kinds. It is a lovely, open and airy place. Some time since Mr. Yih donated this garden as a center for the treatment of tuberculous patients. Already there are in operation thereon several bungalows

all filled. Eventually it is intended to build a large and central building so that in the end about three hundred and fifty patients can be cared for. On Saturday afternoon, March 30, 1935 another unit was opened. This is under the auspices of the National Child Welfare Association of China. It is intended exclusively for children. It is known as the Rhoda Cunningham Memorial Building. It has been erected as a memorial to the wife of Mr. Edwin S. Cunningham, for long the Consul-General of the United States in Shanghai. Mrs. Cunningham died suddenly about a year ago. Previous to that she had been intensely interested in work for children and had been a member of the Executive Committee of the National Child Welfare Association of China. In that capacity she had rendered much valuable service to the Association. The Executive Committee decided to raise a memorial fund for the purpose of erecting the above-mentioned most useful memorial building. It can care for fifty children at one time. Provision is made for those able to study. The building cost \$14,000 (silver) towards which sum between three and four thousand dollars have so far been contributed. The ceremony of the formal opening of this Memorial Unit was presided over by Dr. F. C. Yen, in the enforced absence of Dr. H. H. Kung, the Chairman of the Executive Committee of the Child Welfare Association. He and Mr. Jabin Hsu, Secretary of the Executive Committee outlined the work of the children's unit and the sanitarium as a whole. Mr. Edwin S. Cunningham who was present had to leave early. His representative replied to Dr. F. C. Yen and Mr. Jabin Hsu expressing appreciation of the beautiful memorial erected. Some other short speeches were also made. This tuberculous unit for children is light, airy, well-equipped and up-to-date in every way.

Anti-Leprosy Work in China:—The work of the Chinese Mission to Lepers as reported by the General Secretary, Rev. T. C. Wu, at its Ninth Annual Meeting shows signs of progress in the combating of this fell disease in China. During 1934

\$60,000 (silver) was raised for the purpose of erecting the National Leprosarium outside the city limits of Shanghai. The building is now under way. The need therefor is emphasized by the report of what was accomplished at the Hongkew Clinic in the same city during the year. Two hundred and five cases were treated of which eighty were new. Over half of these came from Shanghai and Kiangsu province. About eighty-five percent were men. Twenty-six percent were pedlars and many of the others were in humble walks of life. The National Leprosarium will comprise eighty mow of land of which three-fourths will be reserved for farming. Each able-bodied patient will work either at farming or some other vocation. Apart from administration buildings cottages will be used and space for 100 patients will be provided. It is figured that \$100 per capita per year will provide the necessary budget. During the year experiments were carried on with different preparations for the cure or treatment of the disease. Six leprosariums located in different parts of China were assisted financially. An essay contest brought in some thirty essays on several subjects connected with the problem of leprosy. Shen Tung-sen, National Medical College of Shanghai, won the first prize of \$50; Wong Hung-bew, Chungshan, Kwangtung second prize \$30; and Wang Kwang-sen, National Peking University, third prize \$15. Steps have been taken to have the problem of leprosy treated in school text-books. Two text-books published by the Commercial Press each contain a chapter thereon. Through the influence of the Mission the Commissioner of Civil Affairs of Kwangtung issued orders to all district and municipal officials forbidding them to molest and arrest lepers on the streets and asking them to encourage patients to come out from hiding and take the free treatment provided by government and private hospitals. During the year the General Secretary went as a fraternal delegate to the Annual meeting of the American Mission to Lepers held in New York, October 17-18, 1934. *The Leper Quarterly*, March 1935, from which the above notes are culled, contains

much interesting material on the various aspects of the leper problem.

Study of Rural Population:—The *Chinese Social and Political Science Review*, April, 1935 contains a very informing study of the rural population within the confines of the Ting Hsien Experiment Area. It was made by the Social Survey Department of the Chinese National Association of the Mass Education Movement. It is based on a house to house census. Up to the time of study (1930) the population had been very stable for a number of years and though the sample is not a large one it is considered an almost entirely normal rural population. The area contained 5,255 families in 65 villages with a total population of 30,642 and an average to each family of 5.8 persons. Size of families range from one to 65. In view of the large family system prevailing it is noted that the 5,255 families include 52 various relationships to the male heads. The relatives which are not usually found in a western family constitute 46.49 percent of the population. There are 5,044 male heads of families, 4,013 wives and 1,031 widowers. The ratio of males to females in all the families is 106.2 males to 100 females. Infanticide, it is noticed, is rarely practised. In early ages there are more females than males but after the age of 65 the females predominate. The first is attributed to the natural birth rate and the second to the natural longevity of women. Comparing the Chinese with the Swedish people it is stated that the latter have greater longevity than the former. Yet, as is shown, the Chinese rural population on the basis of this study has a larger proportion of babies than the Swedes. Interestingly enough of the 17,788 married persons about 52.5 percent are females. Of the unmarried females, however, only three are above the age of twenty whereas quite a number of unmarried males are above that age. The difference is attributed to the inability of the men to save enough money to get married. Boys tend to marry younger than girls but of 515 families studied it was found that 69.6 percent of the husbands are somewhat younger than

their wives. The age difference varies between one and eleven years, with most at three years. Of these married 5.6 percent married twice and not more than one percent three times. No woman, however, married more than twice. Seventeen percent of the population have had some schooling, that is can read more or less. The average number of rooms per family is six, varying between one and sixty. The most common number is three rooms to a family. Of the 5,255 families 98.6 percent own their houses. All the above is supported by statistical data which is worthy of study by those interested in housing and other problems as related to urban and rural dwellers.

Facts About China:—1. That historical records show there was famine in China in 1,828 out of the 2,019 years between 108 B.C. and 1911 A.D.

2. That during the last fifteen years, an average of one-fourth of the eighteen provinces of China proper have suffered each year from serious famine produced by flood or drought.

3. That the losses incurred through the droughts and floods of the last fifteen years are many times greater than all the indemnities which China has had to pay as the result of foreign wars of the last hundred years.

4. That the amount of damage done by the 1931 flood alone was in excess of \$2,000,000,000, and sufficient to pay the Boxer Indemnity four times over.

5. That the total amount of losses suffered by the Chinese people through drought and flood during the last fifteen years would have been far more than enough to pay off all of China's domestic and foreign debts.

6. That the foodstuffs destroyed by the 1931 flood would have been sufficient to feed a city as large as Shanghai for at least seven years.

7. That if China could annually invest in stronger and higher dykes 5% of the amount of loss caused by the 1931 flood, in a few years she would be able to reduce her losses from floods to a preventable minimum?

8. That the losses caused by the drought of 1934 would have been sufficient to build more than 100,000 miles of good motor roads, at least 6,000 miles in each of the eighteen provinces of China proper?

9. That the amount of loss through the 1934 drought would be sufficient to establish 500 well-capitalized cotton mills, giving steady employment to at least 1,000,000 workers?

10. That the losses due to this drought exceed the amount required to construct 600 irrigation systems similar to the Kinghueichu in Shensi or the Mingsenchu in Suiyuan; and that these 600 new irrigation systems would protect more than 1,250,000 square li of farm land from drought and famine?

11. That China's unfavorable trade balance, amounting to several hundred million dollars a year, is mainly due to her failure to produce rice, wheat and cotton in sufficient quantities for her own consumption? And that by protecting her farm lands from the devastating effects of frequently recurring floods and droughts, she would thereby practically wipe out her unfavorable trade balance?

12. That most of China's famines could have been prevented or their effects greatly lessened, at a small fraction of their cost had scientific preventive work been done in time and that the C.I.F.R.C. is the only permanent nation-wide organization in China doing such famine prevention work? *C.I.F.R.C. News Bulletin*, April 1, 1935.

"Who Should Go Into Rural Service?"—"This was the question put before us and answered for us in Kumler Chapel (Tsinan, Shantung) on the fourth Sunday morning in March. The preacher was Mr. Paul Yang who graduated four years ago from the Cheeloo School of Theology and is now doing excellent service for the Methodist church north of the Yellow River.

"In introducing his subject, Mr. Yang mentioned the enthusiasts who had responded to the slogan 'go to the masses' a few years ago only to return disillusioned from the country districts. The so-called 'cry of the

villages' turned out to be a call from city leaders on behalf of the peasants and not a cry from the peasant farmers themselves. This has however been changed since the Japanese Mukden Incident (Sept. 18, 1931) and the call for help really comes from the countryside itself now.

"What type of man ought to respond to the call? For whom is this privilege of service?" The question was put by the preacher and answered from his own experience of rural service.

"Some people go to the country in the hope that open-air life will improve their health or restore their vitality, but the man or woman who would render direct service in the rural movement must be *robust and healthy*. Only such will be able to endure the hardships of country life and the exposure to infectious disease. Indirect service is of course possible for others.

"Others seem to think that the rural movement is a good dumping ground for those who fail to make good in the cities. In eighteen hundred villages, visited during the past few years, there was not to be found one social service worker of even middle school standard. Leaders,

first-class leaders, are needed in the movement. Again, since many of the hardships and miseries of rural life are due to the ravages of disease, perhaps the greatest demand at the moment is for trained doctors. In an area, which has a population of four million, there is not a single properly trained doctor. There are a few thousand quacks, perhaps, but they are chiefly out to make money and have no training in modern medicine.

"The man or woman who responds to the call must be physically robust and must be thoroughly well trained. He or she must, also, be 'Like Jesus'. The rural movement is a movement on behalf of humanity, a movement to banish hell from its seat amongst men. The movement, that has transformed rural Denmark, began with a Christlike pastor and a Christlike teacher. Rural China does not want clever politicians but young men and women who are like Jesus. On the country roads of China today there are two men. One preaches the doctrines of Marx, the other the gospel of Jesus. In Jesus Christ lies the hope of China's rural millions and of China herself." *Cheeloo Monthly Bulletin*, March 30, 1935.

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Notes on Contributors

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Dr. Edward H. Hume was sometime connected with the Yale Mission, Changsha, Hunan. He has been in the United States for some years. He is at present in China working under the Council of Medical Missions of the Chinese Medical Association.

Rev. S. H. Liljestrang, Ph.D. is a member of the Methodist Mission, on the staff of West China Union University. He came to China in 1910.

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SCENES ON UPPER MIN RIVER, NEAR SONGPAN, SZECHWAN
 Top:—*Hamlet.* Middle:—*Walled Town.* Bottom:—*Ruined Gateway.*
Photos—R. A. Agnew.